MVSEVM BRITANNICVM

IANUARIES ACCOVNT,

Giving a full and true Relation of all the remarkable passages of that Month, this present Yeare, 1645. 1644.

Drawne up together to give a generall satisfaction to the whole Kingdome, of the just and legall proceedings of that High and Honourable Court of PARLIAMENT.

THe first day of the Yeare, according to the season of the time, it being good all the month to take off superfluous branches from Fruit-trees: The Commonwealth had a young twig cut from it, proceeding from as bad a body or stocke, Sir *John Hotham*, father to Captaine *Hotham*, who about eleven of the clocke the same day, was brought to the Scaffold on Tower-hill, where he prayed, but confessed nothing (so difficult a thing it is for great men to deale plainly with

 their

their consciences even at the instant of death) but he justified his actions, and so lying downe on the block, his head being cut off at one blow. Streight boughs may grow from a crooked Tree but it is worthy to be remembred that the Sonne being lopt off by the Axe of Justice, the same weeke the Father, who like an old Oake had stood the shaking tempests of many Winters should now come to so sad a fall. This Sir *John Hotham* may be a lecture unto all great persons, to instruct them to keep a true and sound heart, in which part he being rotten, was by the hand of Justice cut downe for his treacherous carriage in many businesses, as his denying my Lord *Fairfax* necessaries to fight against the Earle of *Newcastle*; he severall times had in his custody the Lord *George*, who comming to *England* alone, hath beene the death of many thousand men, and a million of prejudices to the Kingdome in the estates of men, besides his intent of delivering up *Hull*, for which the State saw it just and necessary that he should dye; these two executions it is to be hoped, will not only fright those at *Oxford* from farther tampering with any of our party, but also make all ours interested, to forbear the least thoughts of compliance with the Enemy, for treachery is a staine never got out.

These two, the father and the son, being gone out of the world, and which is the greatest misery of all unpaied, the Scripture now was in a man that should have advanced Religion, and Gods word, fulfilled, *The Axe is now laid to the root of the tree, and every tree that bringeth not forth good fruit shall be hewen downe and cast into the fire*: for the first part it was well enough knowne that this Tree being first planted in St. *John* Colledge in *Oxford*, flourished there a long time, untill he was removed to grow in the fat soil of an Episcopal dignity, being made Archbishop of *Canterbury*, and now being firmly rooted in that high Grace, he having little grace, did not as the text saith, *Bring forth good fruit*, unless the endeavoring to bring in Popery instead of the Protestant Religion, his persecuting the members of Christ by imprisonment and cutting off ears, his cruelty in the high Commission Court, his silencing of faithfull Ministers, his desiring to be made a Cardinall from *Rome*, and his opposing of Parliaments, and therein his subverting the Lawes of the Kingdome, to bring in the Romish Hierarchy, and many other

wicked

wicked plots; unleſſe I ſay theſe were good fruits, he brought forth none elſe: ſo that this Tree being by the judicious cenſure of Parliament knowne and proved to bring forth nothing but malice, Popery, malignancy, and treaſon againſt the Kingdome and State; he was as the Scripture ſaith, condemned to have the Axe not only laid unto him (though he hoped for mercy) but to be hewen downe: And ſo on January the tenth, he came from the Tower to the place of Execution, where on the Scaffold hee had many ſpectators who came to ſee this old Popiſh Oake cut downe, who there on the Scaffold on Tower-hill preacht his Funerall Sermon, upon *Heb.*12.1.2.

Let us run with patience that race that is ſet before us, looking unto Jeſus the Author and finiſher of our faith, who for the joy that was ſet before him, endured the croſſe, deſpiſing the ſhame, and is ſet downe at the right hand of the Throne of God.

His Sermon may be thus epitomized in theſe briefe heads: First, an application of the words unto himſelfe. I have been long in my race, and how I have looked unto Jeſus the author and finiſher of my faith, is beſt knowne to him: Then he begins to mocke the people in theſe words: *The Iſraelites would not worſhip the Image which the King had ſet up*: Nor ſhall I the Imaginations which the people are ſetting up, nor will I forſake the Temple and the Truth of God to follow the bleating of *Jeroboams* Calves in *Dan* and *Bethel*. Then he bleſſed the people, and prayed God to open their eyes, that they might ſee the right way (meaning to Popery.) Then he ſaid that *Simon Sudbury* a Biſhop loſt his head in the fury of *Wat Tiler*, as if he were put to death by Rebels, and in a time of Rebellion: Then he prayes for the King, and profeſſed himſelfe to dye in the Proteſtant Religion; but who ever ſaw a Proteſtant Biſhop deſire a Cardinals Cap. But you may read his Sermon at large, which being ended, he plucked off his doublet, and after ſome prayers, laid his head on the block; and at one blow his policy and Popery were both cut off.

Munday the 12. after debate, it was reſolved by the Commons, that

that the number of the new Army now raised, should be 21000. Horse and Foot.

This day Col. *Jepson* the Governour of *Plimouth* let upon Colonell *Gorings* Quarters, tooke some Horse and divers Prisoners.

Colonell *Mitton* also with a party from his Garrison at *Osmotheroe*, fell upon three Troops of Sir *John Birons* Horse, and tooke two Captaines of Horse, one Lieutenant, one Quartermaster, nineteen Troopers, twenty case of Pistols, twelve Carbines, foure Muskets, and routed all the rest.

Ian. 14. The Lord *Inchequin* was by Commission made President of *Munster*. The House passed a Vote to this effect: That many Congregations may bee under one Presbyteriall Government.

Abington was attempted to be stormed by P. *Rupert*, *Maurice*, Colonell *Gage* Governour of *Oxford*, and others, with a party of about 1000. Horse, and 800. foot, but they were soone beaten from *Culham* bridge, our men marching through the overflowing waters. In this Service we lost of note only Major *Bradbury* slain upon the bridge, and seven or eight common Souldiers: of the Enemies there were slaine Sir *Henry Gage* Governour of *Oxford*, the Major of the Princes Regiment with his Lieutenant, and the Enemy carried away three cart load of dead men.

The Towne and Castle of *Cardigan* in *Wales* is taken by Major Generall *Langborne*, the Towne with little difficulty, but the Castle held out obstinately, wherein were taken an hundred Commanders and Souldiers.

The States of *Holland* have desired a passe from the Parliament to goe to *Oxford*.

It is voted by the Commons, that Pastors, Doctors, Teachers, Elders, and Deacons, should be the Officers of the Church.

Plimouth hath had great successe against *Grenvils* Forces, who having then one great Work, were beaten off, with the losse of 75 men left dead on the place.

An Order was made by the Commons for the triall of one *Dawson* a Stationer, by a Councell of War, for Printing scandalous books. There is order taken also for the suppressing of *Oxford Mercuries*, Printed at *London*, or conveyed hither.

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An Ordinance was made for the assessement of the Counties for raising of the summe set on them for the maintenance of the twenty one thousand Horse and Foot, according to the new moddell of an Army.

After the defeat at *Abington*, they were much distracted at *Oxford*, whither Sir *Henry Gage* killed at *Abington*, was brought and buried there. The Lord *Savil*, the L. *Piercy*, and the L. *Andover*, were confined to their chambers; some say for mocking Prince *Rupert*, and asking him, if he had brought *Abington* in his pocket? others say, for giving intelligence.

Three hundred Horse and Prisoners were taken by Colonell *Holborne*, who also forced the Enemy to *Bristol*, and since hath taken *Sydenham* house, with a hundred Prisoners, one Captaine, a Lieutenant, many other officers, with store of Armes and Amunition.

Sir *Thomas Fairfax* is made Commander in chiefe of the Forces according to the new moddell of the Army: And Major *Skippon* is made Sergeant-Major-Generall of the same; and severall other Officers are voted by the House.

There is an Appendix to the Directory presented to the Commons, and by them transmitted to the Lords, for the abolishing of Holidayes, and holynesse attributed to places, and a Committee is appointed to consider of certaine dayes for the recreations of Apprentices and servants in a civill orderly way, so that there will be no more drunken Saint-dayes now.

Sir *Peter Kidigrew* returned from *Oxford* on Wednesday last, January 22. with His Majesties Answer concerning the Treaty, which was sealed up in a Letter of *Ruperts* to the Lord Generall. The contents of the conduct runne to this effect: That our Commissioners, namely, *Algernon* Earle of *Northumberland*, Earle of *Pembroke*, Earle of *Salisbury*, Earle of *Denbigh*, of the House of Lords. And the Lord *Wainman*, Mr. *Hollis*, Mr. *Pierpoint*, Mr. *Whitlock*, Sir *Henry Vane* junior, Mr. Solliciter, Mr. *Crew*, and Mr. *Prideaux*, of the House of Commons in Parliament assembled at *Westminster*. And the Marquesse of *Argile*, the Lord *Louthian*, the Lord *Maitland*, Sir *Charles Erskine*, Mr. *Kennedy*, Mr. *Berkley*, Mr. *Henderson*, and others, Commissioners from the Parliament

 of

of *Scotland*, with their attendants, not exceeding the number of a 108. with their Horse, Carriages, and other necessaries, are to passe between *London* and *Uxbridge*; when and so often as they shall thinke fit, during the time of the Treaty, without any let or molestation whatsoever.

The Propositions from the King are these.

THat His Majesties Revenues, Magazins, Towns, Forts, and Ships, that have been taken or kept from him, may be restored.

That whatsoever hath been done or published contrary to the known Lawes of the Land, or derogatory to His Majesties legall and known Rights, be renounced and recalled, that no seed may remain of the like to spring out for the future.

That whatsoever illegall power hath been claimed or exercised over His Majesties Subjects, as imprisoning, and putting to death their persons without Law, stopping Habeas Corpus, *and putting Impositions upon their estates, (without Act of Parliament) either by one or both Houses, or by any Committee of both or either Houses, be disclaimed; and the persons committed be forthwith discharged.*

That His Majesty will consent to make a Law to establish and to maintain the Protestant Religion; and for the firmer establishing thereof, desires there may be a Bill drawn up for the continuance of the Booke of Common Prayer, and to maintain it from all scorne and violence.

That there be a Bill also for the ease of tender Consciences, in such particulars as shall be agreed upon: and that (as to the best expedient thereunto) there be a Nationall Synod called legally, with all convenient speed.

That all persons which shall be excepted and agreed upon on either side to be excepted out of the Generall Pardon, be tried per Pares, *according to the usuall custome, and known Laws of the Land, to be either acquitted or condemned.*

And

And to the intent that Trade may not ſuffer, nor any interruption to the Treaty, and that there may be a Ceſſation of Arms, and a free Trade with all poſſible ſpeed concluded on.

And as to what ſhall be debated, His Majeſty gives power to his Commiſſioners, or any ten of them, to agree and conclude upon them.

In the new Army of 21000. the chiefe Commanders nominated are Sir *Thomas Fairfax* to command in chiefe, and Major *Skippon* to be Serjeant-Major Generall; the foure Colonels of Horſe and Foot are,

Col. *Holborn*, Col. *Forteſcue*.
Col. *Middleton*, Col. *Barkley*.

And honours are by the Parliament to bee conferred on the Earle of *Eſſex* and Sir *William Belfore*, for their valiant and faithfull ſervices for the Commonwealth.

It is certaine Colonel *Holborn* hath taken Sydenham houſe, and therein a 100 priſoners, with the high Sheriffe of Summerſetſhire, and ten Commiſſioners of Array. That he hath taken ſome hundreds of *Heptons* forces, and driven the reſt towards Briſtol; that Plimmouth is in a good condition: That the King hath aſſigned Prince *Maurice* to be Generall of Worceſter, Hereford, and Shropſhire.

The Kings Commiſſioners are the Duke of Richmond, Marqueſſe Hartford, Earle of Southampton, Earle of Kingſton, Earle of Chicheſter, Lord *Seymor*, Lord *Hatton*, L. *Capel*, L. *Culpepper*, Sir *Orlando Bridgeman*, Sir *Edward Nicholas*, Sir *Ed. Hide*, Sir *Richard Lane*, Sir *Thomas Gardiners*, Mr. *John Aſhburnham*, and Mr. *Jeffery Palmer*, with Doctor *Steward*. Dr. *Laney*, Dr. *Sheldon*, and their attendants to the number of 108. But ſome of their Commiſſioners at Oxford muſt leave their new Titles behinde them, for the Houſes will not allow the new made Lords their Titles, the reſt that have gotten new honours ſince *Littleton* went away, upon ſuch tearmes. And on Saturday Sir *Peter Killigrew* poſted to ſignifie ſo much unto them, and alſo to carry them a ſafe conduct upon the ſame conditions. This Treaty is the great expectation of the Kingdome, and this eclipſe may ſignifie Peace; and that

Eclips'd Religion loſing now her light,
Yet once ſhine out again moſt fair and bright.

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Yet once shine out again most fair and bright.

This

This Treaty brings *Englands* weale or woe, and therefore worthy to be prayed for; happy were it to see the King as the Sunne doth comming towards us, for then our joy would beginne to spring.

Sir *William Breretons* Forces have taken Prisoners neer *Chester*, Colonell *Woiden*, Col. *Wen*, Lieutenant Colonell *Gray*, Lieutenant Colonell *Gough*, Captaine *Rorey*, Capt. *Oneal*, an Irishman, with thirteen other Commanders, 200 common Souldiers, as many Horse, store of Armes, and killed and wounded many of them.

Instructions are agreed upon what particulars shall bee treated off the first nine dayes, namely, on the setling of Religion, the Militia, and the affaires of *Ireland*.

Sir *Richard Greenvil* hath in the West slaine the two *Champernoons*, in this manner, Colonell *Champernoon* provoked by him, fired his Pistol upon him without effect, then *Greenvil* pistoled the Colonell and slew him: his brother fired his Pistoll upon *Greenvil*, which missing, *Greenvil* drew his sword and run him through, and so killed both the brothers.

Cornwall begins to rise up in Armes, being weary of the crueky of this insolent and bloudy Commander *Greenvil*.

Chester is at this present besieged round; and an hundred and twenty Demy Canon shot were made in one day against *Pomfrait* Castle, against which a new mount is raised, and many breaches are made.

An *India* Ship was caried into *Bristol* by the treacherous master thereof. Sir *Thomas Middleton* keeps the Welch in obedience, and maintaines divers Garrisons there.

Thus have you a true account of the passages of this Month of January, happy in the beginning of the Treaty of Peace, unto which God send a blessed issue.

Seen and allowed.

LONDON, Printed for *Richard Harper*, and are to be sold at his shop in Smithfield, 1643. 1644

Numb. 64. 2

The true Informer:

Continuing a Collection of the moſt Speciall and Obſervable

PASSAGES,

From divers parts of the Kingdome, and from

His Majeſty. P. Maurice. Sir Ralph Hopton } Sir William Waller. Col. Goring. Col. Devereux. } Col. Craford. Col. Bleyer. Major Leg.

1644

From Saturday January 25. *to Saturday* February 1. 1643.

The Proceedings of the Kings and Parliaments Commiſſioners in the Treaty on Thurſday laſt. A Petition from the County of Kent, preſented yeſterday to the Houſe of Commons, deſiring them to proceed in the Ordinance concerning the new moulding of the Army. Alſo another Petition from Barkeſhire, concerning free-Quarter of Souldiers, and deſiring the redreſſe of other inconveniences. Sir William Waller *gone down to the Forces deſigned for the Weſt, whereof he is to be Commander in chiefe. The rouning of the Cavaliers, neare Taunton, more fully related.*

I Shall firſt give you a more particular account of the late notable and brave piece of ſervice performed by Colonell *Craford* Governour of Alesbury, the particulars whereof are thus imparted in a Letter from Crindon neere Tame.

SIR,

I have been a long time ſilent, in regard we have not had much materiall or conſiderable intelligence to advertiſe you of

from these parts. That which I shall now communicate to you is a late skirmish fought in this towne between Col. Craford *now Governour of Alesbury, and Col.* Bleyer *Governour of Walling ford their Forces: the occasion and manner of it was thus. Yesterday morning Colonell* Bleyer *came from Wallingford with a party of* 120. *horse to Tame, where he stayed some time, inquiring of the Townsmen, whether they knew of any small parties of the Parliaments Forces which were quartered thereabouts, intending to vapour about the Country, and (as they saw opportunity) to fall upon our Forces: and hearing that there were a party at Chilton, they marched from Tame, but coming to passe through this town, about the middle of it they were accidentally and unexpectedly met by a partie of horse (about the like number from Alesbury) commanded by Col.* Craford: *It was about nonne when the Scouts first met, who fired upon each other, and after some small bickerings between them, both parties of horse came up in a full carreere, charging each other, and fell to it pell-mell; they had a very sharp incounter for a good space, till at last Col.* Craford *with much gallantry brought up his men, and charged Col.* Bleyer *with so much resolution, that he was put to the rout, and his Forces began to scatter, so that our men tooke divers of them prisoners: at last the Governour himself fled towards Tame, and being closely pursued to the Bridge, when he came to the bridge, he with about* 10. *of his Forces made a stand, and maintained the bridge for some time against our men, thereby to give opportunity to some of his men, who were not so well horst as the rest, to scape to Wallingford; but he was quickly beaten from the bridge, and himselfe (as we heare) wounded there, and narrowly escaped taking, but that having a fresh horse ready, he posted away towards Wallingford, which he and some others attained with much adoe, our men pursuing them as farre as Tutbury, and tooke divers of them prisoners by the way, in all about* 80. *and neere as many horse; and it is believed, that not above* 14. *of his men escaped, but were either kild or taken: twenty of them were so wounded, that they could not be brought to Alesbury, but were left behind at Tame, whence we heare the enemy hath since fetcht them. Sir, I rest,*

Long-Crindon, 28. Jan. 1644. *Yours to command,* W. J.

London.

That worthy and reverend Patriot *John White* (of the middle-Temple

Temple Eſquire, and a Member of the Honourable Houſe of Commons) on Wedneſday night laſt Jan. 28. departed his life at his houſe in White-Friers, the loſſe of this faithfull Common wealths-man goeth neere to the heart of every man that loves the good of his King and Countrie. His memory is ſuch, that in no age to come, but it will more and more be had in honour and eſteeme, a man ſo religious, and of that prudence, judgement, temper, and integrity, that he hath leſt few his like behind him: his bittereſt enemies (though his place rendred him obvious enough to the calumnies of Malignant ſpirits) could never faſten any action of diſrepute upon him, but one (as they called it) which (I conceive) was to his eternall honour, that he was too zealous and forward in ſuppreſſing and diſcountenancing of vitious and ſcandalous Miniſters, which how much it hath conduced to the convincing of the people in moſt places, to abhorre their old ſuperſtition and prophanneſſe, by the ſetting up ſuch Miniſters as would preach Chriſt and not themſelves to the propagation of the glorious light of the Goſpell, let all who know what Religion meanes, judge. His care and paines was ſo great for the Common-wealths good, that he ſhortned his life in being too elaborate for the publike, but though he be dead, his memory ought to live in the hearts of all good Proteſtants and Lovers of their Countrey, to morrow being Feb. 1. he is to be interred in the Temple Church. *Vivit poſt funera virtus.*

Weſtminſter.

On Tueſday laſt Jan. 28. both Houſes of Parliament paſſed an Ordinance for the raiſing of moneys for redemption of diſtreſſed Captives, wherein they ordered and ordained, that the Ordinance of both Houſes of Parliament of the 24. of October 1644. concerning the collecting of the ſaid duty and impoſition of one fourth part of one *per Cent.* which is one ſhilling in every twenty ſhillings, paid for Cuſtome and Subſidy, according to the now Booke of Rates eſtabliſhed by Authority of this preſent Parliament, upon all goods and Merchandize exported or imported into this Kingdome of England, Dominion of Wales, and port and town of Barwick, ſhall ſtand and continue in full force and power, from the ſaid 10. of December 1644. inclusive, unto the 11. of December 1645. And the Cham-

berlain of the City of London for the time being, his Deputy or Deputies, are hereby appointed Collectors, who are thereby inabled to receive all such summes of money as shall hereafter, during the continuance of this Ordinance, be payable or paid for, and in respect of the said duty, who are hereby required to attend at the severall Custome-houses in the Port of London, and out-Ports, at the usuall houres, between nine and twelve in the morning, to receive the same, and to take such further course for dispatch of the service, as he or they in their wisdomes shall think
money as shall be collected and rec
from time to time be issued, imploy
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The intelligence we have this week from Oxford is, That Major *Leg* (who escaped out of the Gate-house) is made Governour thereof in the roome of Sir *Arthur Aston*, and that Col. *Humley* is his Deputy Governour; there are now very few or no Forces in Oxford, save onely the King and Queens Life-guard, the Governour Major *Legs* Regiment, and the Towns Regiment; in Woodstock, Witney and long Hamborough, and the parts thereabouts, there are about 2000. of the Enemies Forces quartered: Prince *Maurice* is gone to Worcester, where we heare the Kings partie begins to mutiny, as well as in Newark, and divers other Garrisons. He had not with him above 500. horse, which (as it seemes) was the most they can spare for the present, he is to go from thence into Wales, though we hope it will be too late to performe his designe of raising forces there, they being already so scattered: he is to indeavour to associate 4 Counties *viz.* Herefordshire, Monmouthshire, Shropshire, and Worcestershire, at Oxford there is daily great preparations, made of Ammunition and all things for warre, and that they may have

have the freer intercourse between Briſtoll and Oxford, which is a thing they much deſire, they make all the fortifications that poſſibly can be on the way: alſo the Oxonians are very ſedulous in making great preparations of Victualls, and every man is commanded to have halfe a yeares proviſion in ſtore; for which purpoſe a Proclamation is ſet forth for all ſouldiers to be aiding unto them.

Weſtminſter.

[redacted] day the Houſe of [redacted] aiming of the Faſt [redacted] touching ſomwhat [redacted] ers, as to the con- [redacted] and the reſolution [redacted] kingdomes for the [redacted] out 5. a clocke to-

[redacted] alſo intelligence, [redacted] quarters of ours, at [redacted] ed a Troupe or 2: [redacted] way before their departure, ſet fire on divers parts of the Towne and burnt 4. houſes and ſome barnes with Corne: Ordered, That Sir *William Waller* according to a former Order of that Houſe, ſhould pretently go down and command in chief all ſuch forces as were prepared for the Weſt, and appointing a Rendevouz, might gather them into a Body, that ſo he might prevent the like actions and ſurprize, of the Enemy for the future.

This day alſo Sir *John Evelin Junior*, Sir *Samuel Rolls*, Sir *William Drake*, Sir *John Potts* and M. *Pelham*, Members of the Houſe of Commons took the ſolemne League and Covenant in the Houſe of Commons: And it was then alſo Ordered by the Houſe, That the Covenant fairly printed ſhould be hanged up in a Table in every parish-Church throughout the Kingdom.

For the buſineſſe of the Treaty it cannot be expected, that as yet I ſhould give you any particular account, Thurſday was for the moſt part taken up in the matter of compliment at their firſt meeting,

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berlain of the City of London for the time being, his Deputy or Deputies, are hereby appointed Collectors, who are thereby inabled to receive all such summes of money as shall hereafter, during the continuance of this Ordinance, be payable or paid for, and in respect of the said duty, who are hereby required to attend at the severall Customs-houses in the Port of London, and out-Ports, at the usuall houres, between nine and twelve in the morning, to receive the same, and to take such further course for dispatch of the service, as he or they in their wisdomes shall think fit, and that all such summes of money as shall be collected and received for the duty aforesaid, shall from time to time be issued, imployed, disposed and paid by the said Chamberlain, for and towards the Redemption of the said distressed Captives, in such manner as by the Lord Admirall for the time being, and the Committee for the Navie of the Commons House of Parliament, or in the absence of the Lord Admirall, by the Committee of the Navie shall be ordered and directed, whose order from time to time shall be his sufficient discharge.

Oxford.

The intelligence we have this week from Oxford is, That Major *Leg* (who escaped out of the Gate-house) is made Governour thereof in the roome of Sir *Arthur Aston*, and that Col. *Hamley* is his Deputy Governour; there are now very few or no Forces in Oxford, save onely the King and Queens Life-guard, the Governour Major *Leg's* Regiment, and the Towns Regiment: in Woodstock, Witney and long Hanborough, and the parts thereabouts, there are about 2000. of the Enemies Forces quartered: Prince *Maurice* is gone to Worcester, where we heare the Kings partie begins to mutiny, as well as in Newark, and divers other Garrisons. He had not with him above 500. horse, which (as it seemes) was the most they can spare for the present, he is to go from thence into Wales, though we hope it will be too late to performe his designe of raising forces there, they being already so scattered: he is to indeavour to associate 4 Counties *viz.* Herefordshire, Monmouthshire, Shropshire, and Worcestershire, at Oxford there is daily great preparations, made of Ammunition and all things for warre, and that they may have

have the freer intercourse between Bristoll and Oxford, which is a thing they much desire, they make all the fortifications that possibly can be on the way: also the Oxonians are very sedulous in making great preparations of Victualls, and every man is commanded to have halfe a yeares provision in store; for which purpose a Proclamation is set forth for all souldiers to be aiding unto them.

Westminster.

On Wednesday last, Jan. 29. being the Fast day the House of Commons sate all day (which since the first proclaiming of the Fast they never did at any time) the occasion was as touching somwhat added to the Treaty from the Sotch Commissioners, as to the concluding of Religion first, and after some debate and the resolution passed thereupon, the Commissioners of both Kingdomes for the Treaty met at Yorke-house, and went thence about 5. a clocke towards Vxbridge.

The House of Commons having the same day also intelligence, That a partie of the Enemies had fallen upon a Quarters of ours, at Crundell within 2. miles of Farnham, and spoyled a Troupe or 2. of our horse and according to their usuall merciful way before their departure, set fire on divers parts of the Towne and burnt 4. houses and some barnes with corne: Ordered, That Sir *William Waller* according to a former Order of that House, should pretently go down and command in chief all such forces as were prepared for the West, and appointing a Rendevouz, might gather them into a Body, that so he might prevent the like actions and surprize, of the Enemy for the future.

This day also Sir *John Evelin Junior*, Sir *Samuel Rolls*, Sir *William Drake*, Sir *John Pots* and M. *Pelham*, Members of the House of Commons took the solemne League and Covenant in the House of Commons: And it was then also Ordered by the House, That the Covenant fairly printed should be hanged up in a Table in every parish-Church throughout the Kingdom.

For the businesse of the Treaty it cannot be expected, that as yet I should give you any particular account, Thursday was for the most part taken up in the matter of compliment at their first meeting,

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producing their Commiſſions and the like, the place where they treat (it ſeemes) is at the Houſe of one M. *Carre*, formerly Sir *John Bennets*: for other particulars thence we hear not further yet, but if there come any thing to my hand I ſhall referre you to the latter end of this intelligence.

Malmeſbury.

By Letters from Malmesbury we have this weeke intelligence, That Col. *Devereux* Governour thereof being informed that a partie of the Kings forces, that came from about Baſing-houſe, and Dennington caſtle, with an addition to *Hoptons* ſtrength, had miſtooke their way (and buſineſſe too) and fell a plundering of ſome Weſtern Carriers, taking divers of their Carriages, and Waggons, that were comming to London (notwithſtanding they had paid Sir *John Boys* Governour of Dennington 3. pounds for every Waggon which is the ſumme he aſſeſſes them at) the ſaid Col. *Devereux* with a party of about 200. Horſe and Dragoones marched from Malmesbury and came neare Marleborough, upon Wedneſday the 22. Jan. and upon their facing the Town, another party of the Enemies came forth, our men fell upon them, tooke divers of them, and beat the reſt into the Towne: he then took as followeth, Sir *Anthony Sellenger*, who who commanded the partie (he was formerly the Parliaments priſoner in the Fleet, but made an eſcape thence) Serjeant-Major *Hide*, one Captaine, a Lievtenant and other Officers, 30. Troupers, fifty horſe, and about 40. armes, and reſcued the plunder which they had taken from the Carriers, which was reſtored to the owners by Colonell *Devereux*, and the priſoners carried to Malmesbury.

Newark.

Out of Lincolnſhire it is certified, That the Governour of Bever Caſtle, Col. *Lucas*, is put out of his place, and Sir *Guy Palmes* made Governour in his roome by Commiſſion from His Majeſty: alſo that upon ſome raſh and harſh ſpeeches ſpoken by *Lucas*, declaring his unwillingneſſe to reſigne,

reſigne, he is for the preſent committed priſoner to the Caſtle. It is alſo advertiſed from Newark, that the Officers and Garriſon there have apprehended and committed to cuſtody their Governour *Byron*, under pretence that he held correſpondency with ſome of the Parliaments partie thereabouts, and that one *Willis* is made Governour in his ſtead.

The Downes.

We have intelligence from the Downes of a Pyrate ſhip that being lately driven in thither by weather, is taken for the Parliaments ſervice: ſhe was (as we heare) before ſet out by the Lord Viſcount *Say* and *Seale*, with Letters of Mart, but the Captaine thereof perfidiouſly deſerted the Parliament, and ran with the ſhip to the King, and hath ever ſince been a Pirate or Sea-Robber: he is (as we are advertiſed) now hanged; a juſt reward for his perfidie.

Alſo there was lately a good ſhip, of 400. tun, carrying 20. peeces of Ordnance, laden with Currants (that was bound for the Enemies Quarters) driven aſhore neare Chicheſter in Suſſex, which the countrey people have plundered of a great part of her lading.

We hear likewiſe that the Swan (a ſhip which was coming from the Straits, and bound for London, laden with Currants, Silks, and ſome other commodities, to a great value) is caſt away in the maine Ocean, but that a great part of the men in her eſcaped drowning, by making uſe of the cock-boat, and other ſhifts.

Weſtminſter.

On Thurſday laſt Jan. 30. the Houſe of Commons ſate in a grand Committee about the buſineſſe of Tonnage and Poundage, and the Commiſſioners of the Cuſtomes were called in to the Committee, where they expreſſed much willingneſſe to do their beſt indeavours to advance money for the publike ſervice.

On

On Friday Jan. 31. The House of Commons had a debate concerning the finishing of the Ordinance for Tonnage and Poundage, but it was not then fully agreed on.

The same day also there were two Petitions presented to the House of Commons; the one from the County of Kent, wherein they declared and expressed the desire of that County, that the House of Commons would proceed in the Ordinance for the new moulding of the Army, as that which they conceived would be much advantage to the publike. The other was from Berkshire, to shew the miseries that they indured by the Souldiery there, and further expressing, that they were also much annoyed by Col. *Goring's* Forces, who often fell into that County, and did much mischief.

The House of Commons have appointed a Committee to consider of some speciall mark of honour to be conferred upon any Lord Generall for his extraordinary service to the publike, as also that there be the like consideration for Sir *William Balfoure*, for his service, according to his degree.

Sir *William Waller* went out of town on Thursday last towards the Forces that are to go into the West, of whom he is designed Commander in chief.

For the businesse of the Treaty, we can as yet have no other particular intelligence, then as before of their beginning to treat on Thursday last in the afternoone, and that our Commissioners then delivered in a paper concerning religion to be debated on the next day.

Printed for *T. Bates* at the Maidenhead on Snow-hill, and *J. W. J.* in the Old-Baily. 1645.

THE CHARACTER OF A RIGHT MALIGNANT.

Written by Mr Thom: May

HEE is one that professes love to the Protestant Religion; but hatred to all that Party through Europe, which maintaine it. He confesses that the Irish Rebels were too blame for massacring 200000. Protestants: yet he cannot chuse but wish them good successe against all that oppose them, especially against the Scots. Indeed that is the Nation, which, of all other, he most hates, ever since they entred into Covenant with *England* for maintaining and setting right the Religion, Laws, and Liberties of both Kingdomes.

Feb: 1st 1644

The Spaniard hee loves better then Englishmen heretofore used to doe, by reason of some hopes that hee has of their doing good in *Ireland*, and is much reconciled to the French, because he thinks they will invade *England*. The Netherlanders our old friends and confederates, he would extremely hate, but only that he thinks there is a faction among them, which are not very right to *England*. He protests openly that he much condemns those Lords and Commons who betraied their trust, and left the Parliament, because else he thinks this sad War had not beene: but yet he hates all those Lords and Commons, who continue here at *Westminster*, only for doing that which he condemns the other for not doing: and now he honours those, whom he confesses to be the causes of the Warre; and railes dayly against the other side, because there is no Peace. Those, that say he hates a Parliament, doe him great wrong; for he sayes he loves a right Parliament, which is such an one as claimes no power at all; but is a thing of bare advice, and losse jurisdiction then any inferiour Court of judicature in *England*. He loves his freedome, and would be loath to be a slave; but he verily beleeves that the King may lawfully take away whatsoever he hath, and dispose of all mens

fortunes and persons at his pleasure. Hee does not think that the King of *England* is as absolute a Monarch as any in the world: but he thinks that the King may doe what he will; and that neither a Parliament, nor any humane power may resist him in it. These are his hourely disputes, and yet sometimes he will not understand them to be his own tenets: but for all this his Majesty is not much beholding to him, for he swears that if he thought the King would do any thing against our Religion, Lawes and Liberties, hee would himselfe (though a Parliament may not doe it) beare Armes against him, and verily believes that those Lords & Gentlemen, that now fight against the Parliament, would do the same; as if he thoght it more derogatory, or lesse safe for his Majesty to bee fairly kept in the right way by a lawfull convention of the Estates in Parliament, whose advice he ought to follow, then to be afterwards enforced to it by such arms, as no man will doubt to call rebellious; or as if it were not more lawfull for the Parlia. to stand now in the gap against the proceedings of the Kings evill counsellors whilst there is such a gap legally and fairly open, then for private persons to force open such a gap hereafter by rebel-

lious Armes. Hee acknowledges that Queene *Elizabeth* was a glorious Prince; but of all her actions, hee remembers none so well as that, when shee seized *Wentworth* in the Parliament House, and committed him to prison. He loves those Members of the House which are now gone away from it; and among others, those who at first stood fiercely for the Commonwealth, and were since taken off by honours, and preferments from the King. But those which have still continued constant to their first positions he disparages and sayes it was, because the King would not take them off by such honours and preferments; and that which they did, was done upon such hopes: so that he honours those which have apparently been corrupted to forsake the Parliament, and condemns those which have not done it, because he thinkes they would have done it; and has no reason to thinke so but by seeing the quite contrary: It appears therefore that hee accounts deserting the Parliament upon such ends to bee a fault: for else he would not charge it by his conjecture upon those men here, whom by that conjecture he labours to disparage; and yet loves that fault

fault in the others: when hee wants actions to condemne the Parliament side for, he does it upon his owne suppositions. He calls those Hypocrites, who lead a godly life: and though he thinks it a great uncharitablenesse in those godly men to censure him for living loosely; hee thinkes it no uncharity in himselfe to censure them for professing godlinesse: he pryes narrowly to finde faults on this side, and publishes them with great eagernesse: but when hee findes vertuous actions instead of faults, hee sayes they were done for sinister ends. When Generall *Lesly* was likely to take *Newcastle*, he was every where propheſying what cruelty the Scots would use in pillaging the Towne: but when it was apparent what extraordinary humanity the Scots shewed there, though it had cost them a sharpe assault to winne, he said they did it for subtle ends, though he could name none, being equally unjust in his first false supposition, as in his last false aspersion upon good actions; it being as impossible that any good deed on this side should gaine his applause, as that any bad one on the other side should incurre his censure. There are some sinnes, which have growne

ledges to bee very usuall at the other side, and thinks nothing of it: and yet the same sinnes, when he findes them committed at this side, hee mightily condemnes and jeers; which is a tacite acknowledgement that the profession of this side is more vertuous, and vice more repugnant to it then to the other: there is no vice can make him out of love with that side, which he now adheres to, though in other things he shews little constancy, for there are no positions held by the Parliaside, which he now so much contradicts, as those which himselfe held foure yeares ago: nor no great persons in State, whom hee then hated, as supposing them evill instruments in the government, whom hee does not now applaud, though they continue the same men. But would you see more of his constancy? The barbarous cruelty of the Irish Rebels he detested much about November was three yeares, but within a yeare after hee became much reconciled to them, and did not only spare to condemn them himselfe, but accounted it a great cruelty and uncharitablenesse in the Protestants here to bee so bitter against them: but about a yeare after that,

they

they became friends, and thoſe Rebels and he both of a ſide: neither in reaſon, for favouring of thoſe Iriſh, can he be thought loyall to His *Majeſty*. For ſeeing it muſt needs be granted the King had the greateſt loſſe of al men, when ſo many of his own ſubjects and of his owne Religion were cruelly butchered: thoſe that took, and ſtill take the Kings loſſe moſt to heart, are the trueſt and moſt loyall ſubjects to him, and therefore the Parliament, who are ſtill enemies to thoſe Rebels, and deſirous to revenge their brethrens blood (which undoubtedly cryes aloud to God) muſt be better Proteſtants and truer Subjects then thoſe that joyn with them, and fight or wiſh at the ſame ſide. The Paradoxes which he holds are very ſtrange; as namely, that thoſe Armies which fight againſt the Parliament, fight for the Proteſtant Religion; and yet that no Papiſts domeſticke or forreine but have reaſon to adhere to that ſide, rather then to the other. That a Parliament would deſtroy the liberties and priviledges of it ſelfe, with other paradoxes of the ſame kinde, of which nothing can ſo well enforme you as his owne diſcourſes: for unleſſe you take them from himſelf, they are too ſtrange for another man to beleeve, much more to invent.

FINIS.

FINIS.

K Liturgies &c

A FORME OF COMMON-PRAYER,

To be used upon the solemne Fast, appoynted by His *Majesties* Proclamation upon the Fifth of *February*, being *Wednesday*.

For a Blessing on the TREATY now begunne, that the end of it may be a happy PEACE to the KING and to all his *People*.

Set forth by His MAJESTIES speciall Command to be used in all Churches and Chappels.

fol. 3 OXFORD,
Printed by LEONARD LICHFIELD, Printer to the *University*.
M. DC. XLIV.

C R

THE ORDER FOR MORNING PRAYER.

First the Minister shall say.

CORRECT us (O Lord) and yet in thy judgement, not in thy fury, least we should be consumed, and brought to nothing.

Then shall follow the Exhortation.

DEarly beloved Brethren, the Scripture moveth us in sundry places, to acknowledge & confesse our manifold sinnes and wickednesse, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain

forgiveneſſe of the ſame, by his infinite goodneſſe and mercy. And although we ought at all times humbly to acknowledge our ſins before God: yet ought we moſt chiefly ſo to doe, when at ſuch a time and occaſion as this is, we aſſemble, and meet together, to caſt our ſelves downe at the throne of his heavenly Grace, and to powre out our humble ſupplications, for the Averting of his heavy Judgements now upon us, for the ceaſing of this preſent bloudy and unnaturall Warre, and reſtoring a happy *Peace* in this Kingdom. Wherefore I pray and beſeech you, as many as be here preſent, to accompany me with a pure heart and humble voyce, unto the Throne of the heavenly grace, ſaying after me.

The Confeßion to be ſaid of the whole Congregation, Kneeling.

ALmighty and moſt mercifull Father, We have erred & ſtrayed from thy wayes like loſt ſheep, We have followed too much the devices and deſires of our own hearts, We have offended againſt thy holy lawes, We have left undone thoſe things which we ought to have done, And We have done thoſe things which We ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miſerable offenders

fenders, Spare thou them, O God, which confeſſe their faults, Reſtore thou them that be penitent, according to thy promiſes declared unto mankind in Chriſt Jeſus our Lord; And grant, O moſt mercifull Father, for his ſake, that we may hereafter live a Godly, Righteous, and a ſober life, to the glory of thy holy Name. AMEN.

The Abſolution to be pronounced by the Prieſt alone.

ALmighty God, the Father of our Lord Jeſus Chriſt, which deſireth not the death of a ſinner, but rather that he may turne from his wickedneſſe and live, and hath given power and commandement to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſsion of their ſinnes: he pardoneth and abſolveth all them which truly repent, and unfainedly beleeve his holy Goſpell. Wherefore we beſeech him to grant us true repentance and his holy Spirit, that thoſe things may pleaſe him which we doe at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternall joy, through Jeſus Chriſt our Lord. AMEN.

The Prieſt ſhall begin, and ſay.

OUr Father which art in Heaven Hallowed be thy name. Thy Kingdom come. Thy will be done in earth as it is in Heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation. but deliver us from evill: for thine is the Kingdome, the power and the glory, for ever and ever. AMEN.

Prieſt.

O Lord open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeed to ſave us.

Anſwer.

O Lord make haſt to help us.

Prieſt.

Glory be to the Father, and to the Sonne, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

Praiſe yee the Lord.

Inſtead of the Venite Exultemus, *ſhall be uſ'd this Pſalme compoſed out of ſeverall paſſages in the Booke of Pſalmes.*

UNto thee will I cry, O Lord my ſtrength: thinke no ſcorne of me, leaſt if thou make as though thou heareſt not, I become like them that goe downe into the Pit. Pſal. 28. 1.

Heare the voyce of my humble Petitions, when I cry unto thee: when I hold up my hands towards the Mercy ſeat of thy holy Temple. 2.

O God, wherefore art thou abſent from us ſo long? why is thy wrath ſo hot againſt the ſheep of thy paſture? Pſal. 74. v. 1.

Lord, how long wilt thou be angry: ſhall thy jealouſy burn like fire for ever? Pſal. 79. 5.

Hath God forgotten to be gratious: or will he ſhut up his loving kindneſſe in diſpleaſure? Pſal. 77. 9.

Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth? Pſal. 89. 48.

O think upon thy Congregation: whom thou haſt purchaſed, and redeemed of old. Pſal. 74. 2.

Thinke upon the tribe of thine Inheritance: and mount Sion wherein thou haſt dwelt. 3.

Thou ſhalt ariſe and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come. Pſal. 102. 13.

And why? thy ſervants thinke upon her ſtones: and it pitieth them to ſee her in the Duſt. 14.

Be thou my Judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall. Pſal. 26. 1.

Examine me, O Lord, and prove me: try out my reines, and my Heart. 2.

Let

Pſal. 17. 2. Let my ſentence come forth from thy preſence: and let thine eyes look upon the thing that is equall.

7. *Shew thy marvailous loving kindneße, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.*

Pſal. 25. 5. Call to remembrance, O Lord, thy tender mercies: and thy loving kindneſſe which hath been ever of old.

11. *For thy Names ſake, O Lord, be mercifull unto my ſinne: for it is great.*

16. The ſorrowes of my Heart are enlarged: O bring thou me out of my troubles.

17. *Look upon mine adverſity and miſery: and forgive me all my ſinne.*

Pſal. 65. 5. Thou ſhalt ſhew us wonderfull things in thy Righteouſneſſe, O God of our ſalvation: thou that art the Hope of all the ends of the Earth, and of them that remaine in the broad Sea.

7. *Which ſtilleth the raging of the Sea: and the noiſe of his waves, and the madneße of his People.*

Pſal. 106. 4. Remember me, O Lord, according to the favour that thou beareſt unto thy people: O viſit me with thy ſalvation.

5. *That I may ſee the felicity of thy choſen: and rejoyce in the gladnes of thy People, & give thanks with thine Inheritance.*

Pſal. 79. 12. O let the ſorrowfull ſighing of the Priſoners come before thee: according to the greatneſſe of thy power preſerve thou thoſe that are appointed to dye.

Pſal. 90. 15. *Comfort us again now after the time that thou haſt plagued us: and for the yeares wherein we have ſuffered adverſity.*

Pſal. 76. 10. The fierceneſſe of man ſhall turne to thy Praiſe: and the fierceneſſe of them ſhalt thou refraine.

Pſal. 69. 36. *For God will ſave Sion, and build the Cities of Juda: that men may dwell there, and have it in poßeßion.*

O tarry

O tarry thou the Lords leasure: be strong and he shall comfort thine heart, and put thou thy trust in the Lord. Psal. 27. 16.

And the glorious Majestie of the Lord our God be upon us: Prosper thou the worke of our Hands upon us, O prosper thou our handy worke. Psal. 90. 17.

Glory be to the Father, and to the Sonne, and to the holy Ghost:

As it was in the beginning, is now and ever shall be, world without end. *Amen.*

Psalmes for Morning and Evening Prayer.

For Morning,		For the Evening.	
Psalmes	42.	Psalmes	77.
	46.		80.
	61.		85.
	80.		126.
	122.		132.
			133.

The First Lesson for Morning Prayer, *Isay* 51. from the 9. verse to the end of the Chapter.

Te Deum Laudamus.

For the Second Lesson, *Rom.* 12. from the beginning of the 9. verse to the end of the Chapter.

Benedictus.

The First Lesson for Evening Prayer, *Isa.* 54.

Magnificat. *Luke* 1.

The Second Lesson 1. *Epist. Iohn* c. 4.

Nunc dimittis. *Luk.* 2. 29.

The rest to go on as it is in the former Fast-Book, with the addition of some Prayers.

The Epistle *Heb.* 12. from the middle of the fift verse, *My Sonne*, &c. to the end of the 15. verse.

The Gospell *Matth.* 5. from the first verse to the end of the 12. verse.

A Prayer drawne by His MAJESTIES *speciall Direction and Dictates.*

O Most mercifull Father, Lord God of Peace and Truth, we a People sorely afflicted by the Scourge of an unnaturall Warre, doe here earnestly beseech Thee, to command a Blessing from Heaven upon this present Treaty, begunne for the establishment of an happy Peace. Soften the most obdurate Hearts with a true

true Chriſtian deſire of ſaving thoſe mens blood, for whom Chriſt himſelfe hath ſhed His. Or if the guilt of our great ſinnes cauſe this Treaty to breake off in vaine, Lord let the Truth clearly appeare, who thoſe men are, which under pretence of the Publick good doe purſue their own private ends; that this People may be no longer ſo blindely miſerable, as not to ſee, at leaſt in this their Day, the things that belong unto their Peace. Grant this gracious God, for his ſake who is our Peace it ſelfe, even Jeſus Chriſt our Lord. AMEN.

A Prayer for Peace.

ALmighty God, terrible in thy *Judgements*, but more wonderfull in thy *Mercies*, who turneſt man to *Deſtruction*, and againe, thou ſaiſt, *Come* againe ye children of Men; we miſerable ſinners proſtrate this day before thee, humbly confeſſe with *Horror* in our *Hearts*, and *Confuſion* in our *Faces*, that every one of us hath, more or leſſe, contributed to that vaſt heap of crying ſins which hath now in ſo high a meaſure drawne down thy vengeance on us, that we have abuſed thy *Patience* ſo long, till we have at laſt turn'd it into *Fury*, compelling thee, by our often provoca-

tions to visit us in blood, to make us teare out our owne bowels, and by a strange unnaturall Warre, raised we know not why, (thy *Justice* and our *Sinnes* excepted) to become executioners of our selves, and so to sinne afresh in the very punishments of sinne. But alas! what profit is there in our *Blood*? or what *Glory* can come to thee by our *Ruine*? Let it suffice, O God, that thou hast thus farr rebuked us in thine *Anger*, but *consume* us not utterly, for we are all thy People. Say to the destroying *Sword*, *It is enough*, and let it be no longer *drunk* with the blood of thine *Inheritance*: But look down upon our unfained *Humiliation*, heare the *Prayer* which in the bitternesse of our Soules we powr out this day before thee, accept of our *Repentance*, and where it is defective, let thy *Holy Spirit* make it up with *Groanes* that cannot be expressed. Look upon thy *Moses* who standeth in the gap, beseeching thee to turn thine anger from thy People; remember what he hath *suffer'd*, and the *heavy things* that thou hast shewn him; and in the day, when thou makest *Inquisition for Bloud*, forget not his *desires of Peace*, the *endeavours* which he hath used, and the *Prayers* which he hath made to Thee for it. Return all this, O Lord, with *comfort* into his *Bosome*. And since thou hast

already

already wrought ſo much for him, as to bring theſe unhappy entangled differences to a *Treaty*, take not off thine *Hand*, till thou haſt *untyed* every *knot*, and *cleared* every *difficulty*. Send *thy Spirit* into their Hearts who are entruſted with this *great worke*, give them *Bowells of Compaßion* toward their *bleeding*, *and expiring Country*, ſtrike a *Senſe* into them of the Bloud *already* ſhed, and the *Deſolation* to come, which threatneth all if they prevent it not. But above all, let *thy Feare* run through all their *conſultations*, that remembring the *ſad account*, which in the laſt *great day* will be required of them, they may lay aſide *every Sin*, and *every Intereſt* that may divert them from *the wayes of Peace*, and by the guidance of *thy Wiſedome* (for in this all humane wiſedome failes) find out thoſe *bleſſed Expedients* as may reſtore the voyce of Joy and Peace into our Dwellings, in ſuch a way, as may be moſt to the *Glory* of thy *Great Name*, the Settlement of the *true Religion* ſo long profeſſed among us, the *Honour*, and *Safety* of the *King's Sacred Perſon*, and the *Good* of *all His People*. Heare theſe our Prayers, and perfect this great work, through the mediation of thine owne dear Son Jeſus Chriſt our Lord. *Amen*.

A Prayer.

O Moſt juſt and powerfull Lord God, to whom vengeance belongeth, we cannot but acknowledge that the manifold miſeries which have befallen us are the due reward of our deeds, and that we have deſerved that the things which belong to our peace ſhould ſtill be hid from our eyes. For when of thy owne free mercy thou wert pleaſed to grant us a long time of plenty and proſperity, more then thou gaveſt to any of the Nations that are about us, we became weary of our happineſſe, and by our ingratitude pulled upon us thoſe judgments which now threaten deſolation to this late flouriſhing Kingdome. And ſince the time of our affliction thou haſt given us ſpace to repent, and we repented not; Iniquity hath ſtill more and more abounded. As heretofore thy mercies did not allure us, ſo now thy judgments have not humbled us to a ſerious conſideration of our miſdeſervings. Now, O Lord, we finde our ſelves intangled and wearied by our owne counſels; The troubles of our heart are inlarged; Our iniquities and the puniſhments which attend upon them, are a burden too heavy for us to bear. And

therefore

therefore in the anguiſh and bitterneſſe of our ſoules we returne unto thee, humbly beſeeching thee, in whom alone is our helpe, to have reſpect unto the prayers of thy ſervants. O ſhut not up thy loving kindneſſe in diſpleaſure, let not thine anger burne againſt the ſheepe of thy paſture: But binde up the breach of this people. Let the ſighing of the priſoners come before thee, Behold the teares of the diſtreſſed Orphans and widowes, and of all ſuch as are oppreſſed and have no comforter. How long, O Lord, holy and true, doeſt thou forbeare to command deliverances? Remember thy tender mercies which have beene ever of old, and ſave us as thou haſt done heretofore. Remember thy promiſe of deliverance to thoſe who call upon thee in the day of trouble. And when the bloud that hath beene ſhed by oppreſſion calls aloud for vengeance, O then hearken unto the voice of thy Sonnes bloud which ſpeakes better things; behold the Lambe of God, who was wounded for our tranſgreſſions, and bruiſed for our iniquities. And to this end regard the ſincerity of thine Anointed, maintaine thy owne cauſe, and preſerve unto him that power which thou haſt given him: binde his ſoule in the bundle of life, let mercy

and

and truth preſerve him, and let his Throne be eſtabliſhed for ever before thee. Bleſſe them that are peaceable and faithfull in the land: And as for thoſe that have riſen up againſt him, we beſeech thee melt & mollify their hearts to the entertainment of compaſſion and love; reclaime them to obedience, lay not their ſinne to their charge, but guide their feet into the way of peace. Give to thoſe that have done wrong the grace to repent, and to thoſe that have ſuffered wrong, minds ready to forgive. And if any ſhall be averſe from peace, O thou that art the wonderfull Counſellour, turne their wiſedome into fooliſhneſſe, confound their practices, and let their miſcheife returne upon their owne heads. And when thou haſt vouchſafed to give us that tranquillity which we begge at thy hands, give us grace to embrace it with all thankfulneſſe, to obey our Governours, to live at unity among our ſelves, evermore bleſſing thy glorious name which is exalted above all bleſſing and praiſe, through Jeſus Chriſt our Lord. *Amen.*

FINIS.

A DESCRIPTION of the SEIGE of BASING CASTLE;

Kept by the LORD MARQVISSE OF WINCHESTER, for the Service of HIS MAIESTY:

AGAINST, The Forces of the Rebells, under Command of Colonell NORTON, *Anno Dom.* 1644.

OXFORD,
Printed by LEONARD LICHFIELD, Printer to *the University.* 1644.

A DESCRIPTION
OF THE SIEGE OF
BASING CASTLE.

Basing Castle, the Seat and Mansion of the Marquisse of *Winchester*, stands on a rising ground, having its forme circular, encompassed with a Brick Rampart, lyned with earth and a very deep trench, but dry; The loftie Gate-house with foure Turrets looking Northwards, on the right whereof without the compasse of the Ditch a goodly building containing two faire Courts; before them is the *Grasunge*, severed by a Wall and common roade, againe divided from the foot of *Cowdreys Downe* by Meades, Rivilets, and a River running from *Basingstoake*, a mile distant upon the West, though *Basing* Towne joyning upon the East, the South side of the Castle hath a Parke, and toward *Basing* Towne a little Wood, the place seated and built as if for Royaltie having a proper Motto, *Aymez Loyalte*. Hither (the Rebellion having made houses of pleasure more unsafe) the Marquisse first retired, hoping integrity and privacy might have here preserved his quiet; But the source of the times villany, bearing downe all before it, neither allowing newtrality or permitting Peace, to any that desired to be lesse sinfull then themselves, enforceth him to stand upon his guard which with his Gentlemen Armed with six Musquets (the whole remainder of a well furnished Armory) he did so well, that twice the enemies attempts proved vaine.

But finding their numbers in those parts (after the Losse of *Reading*) grown more formidable, their forces quartering round about him, he solicited His MAJESTY for one hundred Musquetiers, which (being sent under command of Lieutenant Colonell *Peake*) marching with speed and Secrecy the 31. of *July* 1643. were thrust into the place, which from that time became a Garrison; it's former fortune still continuing, Colonell *Harvey* and Colonell *Norton*, within a few houres after attempting to surprize it, being not only beaten off, but the same night forced retreat to *Farnham*.

The place is then begunne according to the quantity of men now added, to be fortified, and some time after upon report of a puissant Army, under command of Sir *William Waller*, to be appointed for the taking of it in: Colonell *Rawdon* with the rest of his Regiment (being about one hundred and fifty more) is commanded thither. The Lord Marquisse taking forth Commissions as Colonell and Governour, for the raising of more forces for defence of the same.

Novemb.6. shewes *Waller* with the expected Army (consisting of seaven thousand Horse and Foot) before the House; where having lyen nine daies, and three times storming it, he againe retires to *Farnham*, having dishonoured and bruised his Army, whereof abundance were lost, without the death of more then two in the Garrison, and some little injury to th: House by Battery.

He thus drawne off, and His MAJESTIES Army, under command of the *Lord Hopton*, advancing two daies after, affords the Liberty of farther fortifying, which thus (as time and number would permit) made up, is rather strong then Regular.

The ensuing Spring the Rebells, as well consulting the importance of the place, as the injuries suffered by it, both in their Trade and Force, resolve (having before assayed it by Surprize and Storme) to try by starving it, to which their Armies six weeks Quartering at *Farnham*, *Odiam*, *Grewell*, and *Basingstoake*, was a preparative, harrowing the Country about untill their March to *Oxford*.

June. 4. 1644. At what time Colonell *Norton* drawing some forces from the adjacent Garrisons, by Order of their pretended Parliament, is to block up the House, and (by the treachery of a Souldier giving intelligence

telligence two daies before) defeating a party of the Garrison drawn out to *Odiam*, and taking diverse Prisoners upon the fourth of *June* faced the House with a Regiment of Horse and Dragoones, and after some houres stand Quartered in *Basingstoake*, each day (his Foot not yet come up) keeping his guards of Horse upon our Aveneues to stop the fetching in Provision.

Colonell *Morleyes* Regiment of sixe Colours of Blew from *Sussex*, and Sir *Richard Onslowes* Regiment of five of Red, from *Surrey*, with two of White from *Farnham*, and three fresh Troops of Horse fetched in by *Nortons* Regiment, are all drawne up before the House, upon the South of *Basingstoake*; The Companies of White at Evening, withone Troop of Horse, marching to *Sherfield*, Sir *Richard Onslowe*, with his Troop of Horse to *Anwell* house, and *Morleyes* Foot with Colonell *Nortons* Horse quarter in *Basingstoake*. During the time of lying at this distance, visiting us with horse (with whom entertaining skirmishes at their returne) were usually made worse with little losse to us. *Jun.* 11.

To see the countenance of the Enemy, fifty Foot are sent toward *Basingstoake*, under the covert of a Mill and hedge, whilest our Horse forced theirs into the Towne, they reenforced, ours orderly retreat, drawing them on in danger of our Foot, who galling them, they stand the comming of their owne, 'twixt whom some Vollyes being spent, ours are Commanded in. *Jun.* 15.

The Enemies horse seize on two Teemes of ours, fetching Provision towards *Sherfield*, and three horse grazing in the Parke. At night, the Companies of white quarter in *Basing* Towne, and fortifying the Church, next day from the adjoyning houses shot two of our men; And being now come here, our numbers few, we divide our men into three parts, keeping two thirds on duty, whilest the other rest, appointing to each Captaine and his Company a particular Guard, dividing the Quarters of the Garrison to the Field Officers, *viz.* to Major *Cuffand*, the workes adjoyning to the Parke; to Major *Langley*, those in the gardens; to Lievtenant-Colonell *Johnson*, the care of the *Graunge*; to Colonell *Rawdon*, the workes next the Towne; and dispose of the Guns to Lievtenant Colonell *Peake*; the Troopers fitted with Muskets, and part of his Foot Company as a Reserve for supply of all places as any need required; The Lievtenant Colonells and Majors by course being Captaines of the *Jun.* 17.

watch, Colonell *Rawdon*, onely in this excuſed by reaſon of his yeares.

Jun. 18. The Regiment of Blew from *Baſingſtoake* releeve the White, on whom at midnight ſallying forth, we Fired one of the houſes which annoyed us; but the next night ſallying againe, we Fired all betweene us and the Church, themſelves at ſame time Firing ſome beyond, by which their workes growne hot, ſome flye into the hedges, others further off. But at the ringing of the Bells (their cuſtome upon all Alarmes) reliefe comming on all ſides, ours retreat; they that night Quartering round the Parke under the favour of the hedge and pale, where they continue till next Evening, and with continuall Firing kill us one Sentinell, and hurt another.

Jun. 20. The following day, the Parke being cleared, and they returned to quarter, and their guard at Church, our Horſe are put into it, and 12 Muſqueteers lodged at the corner of the Lane in covert of the hedge, ſome Officers of theirs thinking the Lane ſecure are blooded from the hedge, and hardly ſcape to *Baſingſtoake*, our Horſe purſuing them, and whileſt their guard on *Cowdreyes Downe* perceiving it, Troop to their reſcue; ours are recalled, and ſent up by the *Graunge* to Fire their Quarter, which is done, and one of them brought in; At ſame time, more of theirs riding along the Lane, our Muſqueteers killing the horſe of Colonell *Greaves* his Brother, take him Priſoner, the Colonell and the reſt eſcaping to purſue their Iourney to the *Weſt*. Two howers after, a Trumpet is ſent in from Colonell *Norton* to demand his liberty, under pretence of being a Traveller, but is returned with a propoſall of Exchange, next day two of Sir *Richard Onſlowes* Foot are taken in the Parke, and a third killed.

Jun. 24. Finding a ſufferance by our Liberty reſolving now more ſtreightly to begirt us, two Companies more from *Portſmouth*, being joyned to thoſe of *Farnham* in the Towne, the Regiment of Blew is drawne into the Parke, and Colonell *Onſlowes* to the Lane and Cloſe towards *Baſingſtoake*, where having fixed their quarters, they preſently breake ground, ſhutting us up on three ſides with their Foot, and on the other ſide their guards of horſe keeping on *Cowdreyes Downe*, at night buſying themſelves with Spade and Pick-axe to ſecure their Quarters, three of ours runne to them.

Jun. 26. Some Muſketeers are ſent by the point of *Baſingſtoake* (a Bulwarke)

warke) to view their lodging in the Lane, and to cut downe ſome Trees blinding a ruined Mill, from whence they played on us, both which are done and divers of them killed, with loſſe of two of ours; At night they run a Line toward the Mill, where we had galled them the day before, next night a Party of horſe Firing upon their Sentinells on *Cowdreyes Downe*, much amuſe their guards, whileſt others of them are ſent by to *Oxford*.

Their worke in the Parke is brought to ſome perfection, and by noone their Cannon Baskets placed make knowne they had a Culverin there, giving us ſixe ſhot thence. Next day being Sunday (their Cauſe allowes not now for Sabboth) doubling their diligence throughout the Leaguer, forwarding the Sconce at *Morleyes* Quarters in the Parke, and on the Towne ſide towards a Mill, drawing a Line from the Church. At *Onſlowes* Quarter raſing a platforme in the Lane with ſo much ſpeed, that the next morning a Demy-Culverin playes from it; at night our Meſſenger from *Oxford* informing us His Majeſties ſucceſſe againſt *Waller* at *Cropready*, We Eechoe it to our neighbours with Volleys both of ſmall and great, they anſwering with their Guns, battering our Kitchin and Gatehouſe, till a ſhot from our platforme ſpoyling the Carriage, ſilenced their Demy-Culverin. *Jun.* 29.

Their Lines being run within halfe Musket ſhot, by their continuall Firing powring their Lead into the Garriſon, they ſpoyle us two or three a day, paſſing within our workes, and ſhoot the Marquiſſe himſelfe through his Cloathes, the Carriage of their peece being repaired, they now renew their Battery on the Houſe unto the detriment and topping of our Towers and Chimnies. *July.* 3.

This morning they aſſay to draw us forth by making an Alarme to themſelves (leaving their peice neglected without a guard) but faile; at Evening a Priſoner eſcaping from them under the hazard of 100 ſhot ſo chafed them, that they continue Firing untill midnight; and ſhot two of our men next morning: foure Companies of Red from *Surrey*, comming to the reliefe of Colonell *Onſlowes* men, marching too neare, have three ſhot placed amongſt them from our Minion, making them change their march to Troop at further diſtance. *July.* 8.

One Company from *Southampton* of ſevenſcore, march't by the way of *Hackwood* unto *Hollowayes Mill*; with which (and thoſe foure *July.* 11

foure Companies come in two dayes before) *Morley* is now so raised in his hopes that making use of Colonell *Nortons* absence (ambitious of the honour, but of summoning the next day being our Fast adding to our afflictions) sends by a Drum this harsh demand;

My Lord,

TO avoid the effusion of Christian blood, I have thought fit to send your Lordship this Summons to demand Basing *house to be delivered to me for the use of* King *and* Parliament; *if this be refused the ensuing inconveniences will rest upon your selfe, I desire your speedy answer and Rest; My Lord,*

Your humble servant
HERBERT MORLEY.

The Marquisse, upon small deliberation, return'd Mr *Morley* this Answere.

Sir,

IT is a crooked demand, and shall receive its answer suitable, I keep the house in the right of my Soveraigne, and will doe it in despight of your Forces; your Letter I will preserve as a testimony of your Rebellion.

WINCHESTER.

This answer being return'd by the Drum with a *Hast hast hast post hast* upon the Letter, *Morley* speaks his choller from his Gunns, which now and some daies following playd on our *Waterhouse*; Colonell *Onslowes* men curteously permitting eight of our Foot to fetch six Beasts grazing before their Workes. At night Coronet *Bryan*, and some Troopers, passing a Messenger by *Cowdreys down*, bring in two Prisoners.

July. 18. A Bonefire in the Park, with two Volleys throughout their Leaguer, speake their Committees welcome unto *Basingstoake.*

July. 20. A party of our Musquetiers fall out upon them in the Lane, and having done some execution there, retreat; a Captain of Colonell *Morley's* being shot dead at same time from our works; two houres after comes a Drum with Letters for exchange of Prisoners, but rather to informe us *Norton's* safe returne from the defeat of *Waller*, and gain time to draw a Morter-peece more covert to their trench; from whence (their Drum return'd) they send us a Granado of 80l next night, concluding their devotion and the day with thundering from

from their Culverins, two paſſed through the Quarters where our ſick men lay, but without hurt.

Their Lines are much advanced, and their Sconce flanking their Battery in the Parke finiſhed, the Marquiſſe himſelfe hurt by a ſhot, and two men killed by chance ſhot, and the Carriage of our Cabonet broke from their Culverin; The following night being darke and Stormy, we diſpatch our Meſſenger. Eight Priſoners taking the opportunity doe the ſame for themſelves to their Leaguer making our allowance of great ſhot to be next day doubled, and at night more Granadoes. *July.* 22.

The trenches on the Towne ſide in the Meades flote with the quantity of raine that fell, thereby forcing them, lye more open to our Towers from whence our Markes men ſpoyled divers, whileſt on the other ſide our men draw covert to a Blind, and doe as much upon them: in the Lane at night two peeces charged with Caſe, ſo luckily are placed upon them (working upon their Lines) that they were heard complaine their ſuffering. *July.* 25.

Early this morne the Blind againe being manned, an Officer with more of theirs are killed, and a Trooper of our owne afterward fetching a Hog and Cowe neare the ſame place occaſioning ſome ſervice from the Blind and Bulwarke they receive more loſſe. The Evening ſpending with diſpute between our great Guns, they adde ſixe Granades, one falling in our Granary, ſpoyled ſome Corne, and two miſſed Firing; at night two Sculdiers run to them. *July.* 26,

This morning ſhewes a traverſe Croſſe the Cloſe from the burnt Mill, flanking our way unto the aforeſaid Blind, and in the Parke the encloſing of the nearer ſide of an old Orchard ſecuring *Morleyes* Quarter. At night from out their Morrer peece, they ſhot us ſixe great ſtones ſized with the Granades of 36^l, with each day continuing like allowance, theſe and the Granades for a while ſeemed troubleſome, but afterwards become by cuſtome ſo familiar to the Souldier, that they were called, as they counted them, *Bables*, their miſchiefes onely lighting on the houſe, and that the leſſe, our Courts being large and many. *July.* 27.

They plant a Culverin by *Baſing* Church, from thence battering a Tower, on which our Markes men ſtood, that much annoyed that Quarter, continuing ſhot from both their other platformes; This day ends the yeare of the places being Garriſon'd, and the ſecond *July.* 30.

month of the Leaguer, next day a platforme is begun by the Wood side, within halfe Musquet shot of *Basing* Bulwarke. Towards Evening paying the shot (it having been their Fast) they spared all the day: At night running a trench from the Church to their worke by the Wood, and (by foure men which last night run to them) perswaded of strange executions done by stones and Granades send us store, one whereof Firing our Hay falling into the Barne, had done much hurt, had not our diligence soon quenched it.

Aug. 1. Our men tyred with length of 48 houres duty are now divided into two parts relieving every 24: our Gentlemen and Troopers doing the same; and here I cannot passe them over without due Commendations, all the time of the Leaguer undergoing the duty of Foot (that of Sentries onely except) going forth in all Sallies, as well on Foot with Musquets or Browne-Bill, as otherwise on Horseback, as occasion was; and for seven weeks time keeping their Horses with grasse and Sedge, which in the nights they cut under Command of the Rebells workes with hazard of their lives.

Aug. 4. Perceiving the intention of the Rebells rather to starve then storme us, and the doubt of a more potent Army now removed, which hitherto had made us frugall of our men (already few in number and much spent with labour) as well to animate our men dismayed through divers wants and raigning of the pox, as also to annoy the Rebels, retard their workes, and gaine by Prisoners, somewhat of their condition: We resolve upon advantages to make some Sallies, and finding then an opportunity, a Party of their Foot lying at hazard upon *Cowdreys Downe* in *Walters* work, Lieutenant *Cuff and* with about 20 Horse is sent to fall on them, whilest Coronet *Bryan* with like number riding a trot, is to cut in betwixt them and the hedge, where stood their guard of Horse, who seeing themselves thus unexpectedly charged, suddenly rout, flying to *Basing Hoake*, and are pursued with execution on them, almost to the Towne, the Coronet bringing in their Colours, Trumpet, seven Horses, and three Troopers, besides what slaine and maimed; of the Foot eleaven killed on the place, and foure brought in; our men returning under Command of their Cannon without the losse of a man; At first of the Alarme, they apprehending it, a Party with relieve, began to flye the Parke, till informed better, and againe returning, they spend their heat at distance with their Guns

and

and Mortar-peece, we learning from the Priſoners their intention to batter upon *Baſing*-Bulwarke from their new platforme by the Wood, lay on all hands for Lyning it, as yet being very weak there, labouring without enforcing us to doe the like within our workes, in many places ſlender and no where finiſhed, of which defects our Renegades giving them information neceſſitates us worke to fruſtrate their reports.

Their guard at *Wallers* worke is doubled, and ſtrengthened with Pikes, keeping their guard of Horſe by exerciſe in better readineſſe; In the Parke ſide their Lines advance toward both our platformes, and their worke by the Wood forwarded, liberally beſtowing great Shot, Stones and Granades, of which they ſend us of three ſeverall ſorts, beſides their hand Granades. *Aug.* 5.

Colonell *Whitheads* new raiſed Regiment of five Companies, marching through *Baſingſtoake* to *Cowdreys Downe*, take up their Quarters in the Delue, for whoſe welcome and entertainment (with ſome ſport) they founder a round Tower in the old Caſtle, by their Battery; in requitall whereof next morning, Major *Cuſſand* with 6 Files of Muſqueteers and 20 Troopers with Browne-Bills, falling into the Parke attacque, their outward Lines, where killing ſome of them, burning their Blinds and Baskets, they bring off one of their Mortar peeces and ſtore of Armes and Tooles; with having two men hurt. Lieutenant *Snow* with 20 Muſqueteers and 12 with Bills during the amazement falling upon their Quarter in the Lane with execution on them, breaking their Demy-Culverin, Firing their guard and Baskets, and from hence with Armes and Tooles bring in ſome Ammunition. Theſe Sallies were ſo much unto their loſſe, and toucht ſo neare their honour, That *Oram* (Captaine of the Guards) for vindication muſt be brought to tryall, and for neglect and Cowardiſe (running as others then and after did) holding correſpondence with the place, (where no man knew him) and ſending in Ammunition (which was never received) with the hazard of life is Caſhiered their ſervice; A ſentence much like that againſt the Earle of *Strafford* made with caution not to be brought to preſident for after times, leaſt it too nearly might concerne themſelves: At night proviſion for our Horſe being ſpent, we make a worke beyond the *Grannge* neare the Foot of *Cowdreys Downe*, ſecuring the Meades for our Troopers in darke nights to fetch in graſſe. *Aug.* 10.

Aug. 12. We ſee them buſied making proviſion of Baskets, Bruſh, and Turfe, to goe on with their workes; which for ſome daies lay ſtill, filling their Baskets now with graſſe to ſave their fireing; and in the meane time ply their Culverins.

At night an Alarme beating through their Quarters, we expect according to the noyſe, but they ſtay quiet till between three and foure, what time a Trumpet ſounding on *Cowdreys Downe*, from forth the Delue, they fall upon us, buſied at our new worke with 50 Muſquetiers, but ſoon draw back; at ſame time 60 more by favour of a Wood, had gotten to the ditch under our platforme, where fired on by the Guard in the Parke Bulwarke flanking the ditch, they returned in haſt leaving ſome Armes behind, having three Guns with caſe ſhot powred on their reare, for which they ſend us plenty from their ſeverall Guards. And now begin a trench into the Parke from the Lane ſide, the better to ſecure that quarter, running it toward their great Work, meaning to cloſe their Lines throughout their Leaguer. Next day they ſpare their great ſhot, but at night give us a falſe Alarme.

Aug. 14. Towards evening Lievtenant *Cuff* and Cornet *Bryan* each with twenty Horſe and forty Muſquetiers, Sally upon the Downe againe, beating the Foot from *Wallers worke*, and the Horſe guard from their Poſt, purſuing them to *Baſingſtoake*, whence ſtrenghtened with freſh Horſe, they force ours to retreat, take Cornet *Bryan* and one Trooper, wound three others, and kill Enſigne *Amery*, ours having done abroad good execution bring in Lievtenant *Cooper*, a Corporall of Horſe, and ſeven more of theirs; from whom we learne, *Morley* foure dayes before was ſhot in the ſhoulder viewing his workes in the Parke; The two next dayes were ſpent in Parlee for releaſe of Priſoners. They ſending us one wounded, we returne them three, offering Lievtenant *Cooper* and the Corporall (both ſtout men, wounded, and taken fighting) for our *Coronet*, but would not be accepted, ſo much they valued him; the Parlee ended they play as formerly, at night ſending three Granades, whereof one failed them.

Aug. 17. They bring Baskets to *Wallers worke*, and the Delue where they had wrought the former dayes to raiſe a Battery, and to ſecure themſelves, learning our Sally intended the beating up that Quarter, and had been done, had not our Horſe purſuing them too farre, engaged

engaged our Foot to ſecure their retreat; for at the firſt they ran, carrying their Colours with them from the Delue, though 300 men were ſaid to Quarter in it; but animated with comming in of more, and drawin to the hedges in the Meade ſome Muſquetiers from *Hollowayes Mill*, they againe make good the place ſtreightening our Horſe retreat; at Evening planting a Culverin there, they play from thence, and from the peece at Church, this night three run to them, and one the night before.

This day getting their Demy Canon to the worke by the wood, they batter us, with 48 ſhot; and the two following dayes with eight ſcore more, the leaſt whole Culverin, with which and with Granades they killed two men, and miſchieved two more, break our beſt Iron Gun, and make a breach in one of our ſquare Towers: The injury of the worke before it, the Officers and Souldiers putting hand to Spade repaire, making it Canon proof, before ſcarce Drake. *Aug.* 19.

This day they are more ſparing, and permit the night enjoy its proper ſilence, diſturbed onely by ſuch, whoſe baſeneſſe prompted them with hope to gaine by craft, what by their force they could not, ſhooting Notes fixed to arrowes with proffers of preferment to the Souldier, perſwading Mutinies, and labouring diviſions 'twixt the Regiments, leaving no ſtone unturned; but all in vaine, except the gaining ſome faint hearted Knaves, The following dayes ſending of Croſſe barre, ſhot Loggs bound with Iron hoops, Stones, and Granades, whereof two miſſed firing; Two more run to them. *Aug.* 22?

Their Battery neare the Wood having much torne the Tower, they now begin on that ſide next the Towne, within Piſtoll ſhot to make a worke, to batter it from thence; In the meane time continuing ſhooting from their other Guns, they kill two men and maime a third; And in the Parke they ſhew a Sowe made for their Muſquetiers, thruſting before them for to play behind; this night two run to them, and next night foure; inforcing us to ſeaſonable juſtice in executing one who had attempted to have gone with them, by which our Souldiers were ſo faſtned, that for a long time not one man that ſtirred, though our neceſſities grew faſt on us, now drinking water, and for ſome weeks paſt making our bread, with Peaſe and Oates, our ſtock of Wheat being ſpent. *Aug.* 25.

The Lines from *Onſlowes* Quarter are brought on with a redoubt upon it, oppoſite to *Baſingſtoke* Bulwarke, and having broke their Culverin, *Aug.* 28.

Culverin, at the Delue, supplying it they play againe from thence, and in the night steal off five Horses grazing in the Meades; next night two Troopers cutting grasse, our River by the Mill being drawne downe, enforce us make a Damme raising the water to secure the *Graunge*.

Sept. 2. At noone with Letters for Exchange of Prisoners we receive this Summons.

My Lord,

These are in the name and by the authority of the Parliament of England, the highest Court of Justice in this Kingdome, to demand the House and Garrison of Basing, *to be deliveeed to me to be disposed of according to Order of Parliament. And hereof I expect your Answer by this Drum within one howre, after the receipt hereof, in the meane time, I rest*

From the Quarters before Basing, *the* 2. *of* Sept. *in the afternoone.*

Yours to serve you
RICH: NORTON.

To which the Lord Marquisse instantly dispatcht this Answer.

Sir,

WHereas you demand the House and Garrison of Basing *by a pretended authority of Parliament, I make this Answer, That without the King there can be no Parliament, by His Majesties Commission I keep the place, and without His absolute Command shall not deliver it to any pretenders whatsoever, I am*

Basing. 2. Sept.

Yours to serve you
WINCHESTER.

This Answer sent: From their new Battery by the Towne in sixe houres time they thunder sixscore shot Cannon and Culverin; with which they Founder one of our great Brick Towers, from whence we had annoyed that Quarter, their small shot playing
Sept. 4. thick this day they kil'd us three, and hurt a woman. The rubbish of the Tower filling the end of a Curtain under it, we cut off the other by a traverse, lyning the Bulwarke where their shot had runs: next day their great shot is reduced to 20; their Cannon by the former heat being made at fault, is this day drawne to *Farnham*, The night brings on their Line at *Graunge*, blocks up our way to the *Downe*, and

and ſlights the worke we had made, by us ſome dayes before deſert-
ted, now growne too hot and wanting men to keep it.

The day of promiſed reliefe our men in readineſſe, Noon come and no appearance of them, unwilling to be idle, we reſolve a Sallie; Lievtenant *Snow*, Lievtenant *Byfeild*, and Enſigne *Outram*, each with 12 Troopers, with Browne Bills, and 18 Muſquetiers are ſent at once to fall on *Onſlowes* Quarters in three parts, which is ſo well performed, that gaining their redoubts, they draw their Demy-Culverin neare our workes, bring but three Priſoners in, our Gaole being full, and having loſt three men by the Enemies Caſe ſhot, and one hurt, retreat; the great Guns being plyed on both ſides, ſome of ours luckily fell upon them at the Delue. Sir *William Waller* with two Troopes of Horſe, two houres before arrived at *Baſingſtoake*, came forth to ſee the ſport, and with his Horſe facing the Houſe too neare on *Cowdreys Downe*, they had their Captaine killed with round ſhot from our workes. In this dayes ſervice by confeſſion of our Enemies they had 60 common Souldiers killed, and 12 dangerouſly wounded, beſides two Gunners and two Lievtenants, one whereof belonged to Sir *William*, and brought by curioſity to ſee the Leaguer was there ſlain: of ours, beſides the former, we had three ſleightly hurt with durt beat up by Culverin ſhot. At night we endeavour to fetch off the Gun, but find it heavy, they having doubled Guards, we place 12 Muſquetiers to wait the engaged peece. *Aug.* 4.

This day and next ſpends 50 ſhot from their new platforme, by battering downe a ſtack of Chimnies, making a large breach in the new building; toward night we ſee two Companies of Foot marching by *Hackwood* Weſtward, followed next Evening by two Companies more, two Waggons and twelve Troops of Horſe; Next day againe at noone ceaſing their Battery, permit us to ſee two Regiments of twenty Companies follow the Horſe had paſſed, two Companies of White turne into *Baſingſtoake*, and their Artillery, ten of ſeverall ſorts conveyed by one Company more of Yellow. This night we expect Alarmes, and were well prepared having for foure nights ſince kept all our men upon duty. But it paſſeth without diſturbance, more then that of tongues, boaſting their Army to be next day ſhewed us, which Sir *Williams* haſt into the Weſt permits not; And well ſatisfied with Wedneſdaies Sally, the ſtrife for

plunder-

plunder of the houſe maintained with ſo much pertinacy between his men and *Nortons* ceaſed, and we againe with our old gueſts are left to try it out, grown now ſo mute upon this parting, as in 48 houres we heare but of two Culverin ſhot, next day recovering heart, they tell us 22, and reſting ſome daies paſt, now find their worke again.

Sept. 11. Silent till towards evening, ten great ſhot; at night our Meſſenger *Edward Jeffery* aſſures the certainty of our reliefes advance to *Aldermarſton*, and taking of ſome Scouts, we then make fires upon the Gatehouſe in ſigne of notice, and of readineſſe, though (through the Fogge) it hardly could be ſeen to the next hill. By ſeaven next morne, the Noble Colonell *Gage* with Horſe and Foot paſt through ſo many hazards, had attained *Chinham Downe*, where Colonell *Norton* with his ſtrength having intelligence did ſtand in readineſſe. And now what here was done I ſhall referre to what hath been ſaid by others from ſome one preſent there, which may relate to each his due deſert, in all ſo much, That notwithſtanding all advantages of place, and Men freſh and prepared againſt tyred Troops and wearied Foot, a Fogge ſo thick as made the day ſtill night, helping the ſhrowding of his Ambuſcades, and clouding paſſes unto ſuch who neither knew nor could diſcern a way more then their Valour and the Sword did cut, and Maugre all, with execution forced his retreat the Fogge befriending him ſerving as covert, for his ſafer flight through *Baſingſtoake*, the day then clearing, and report of fight brought near the Garriſon, Lievtenant Colonell *Johnſon* with ſome Muſquetiers iſſuing by the *Graunge*, beates them from off their Line, purſues them to the Hill, and thence unto the Delue, cleering that Quarter with ſo ſmall defence as is incredible. The paſſe thus cleared, meeting our welcome friends, our joyes are ecchoed, whileſt the ſad Priſoners are led in to ſee the Houſe they lay ſo long about, their number 64 Common Souldiers, two Sergeants, one Lievtenant, whereof the wounded were next day ſent forth unto the care of their owne Chirurgeons, and two that ran from us had execution.

The Ammunition brought put in, and the Lord *Marquiſſe* viſited by his worthy friends, they return to *Cowdreys Downe*; whence the Horſe under ſome hazard of the Enemies Guns retreat to *Chinham*, thence 100 Muſqueteers being ſent unto the Houſe, they march

march through *Baſing-ſtoake*, facing the Rebells workes whileſt 14. barrells of powder and 100. Armes found in the towne, and what proviſion of all ſortes could be got, were ſent into the Garriſon, where 100. Muſqueteers under command of Major *Cuffand*, ſeconded with like number of ſupplies led forth by Captaine *Hull*, attacque the line on *Baſing* ſide, take in that quarter and the Church which they had fortified. In it 2. Captaines (Captaine *Iohn Iephſon* and Captaine *Iarvas*,) 1. Leivtenant, 2. Sergeants, and about 30. Souldiers the reſt by ſeverall wayes eſcaping. During the former fight their Guns being drawn from off that platform to their workes in the park; Sir *Richard Onſlowes* quarter towards *Baſing-ſtoake*, that fatall place againe is taken in the ſkonces ſleighted, and their peice brought in by Muſqueteers, led by Leivtenant-Colonell *Peak*, their Tents and Huts fiered neere *Holloway Mill*, the enemy ſo haſtening from theſe workes as ſcarcely 3. could be made ſtay the killing.

Thus might we ſee at once, three of their Quarters blaze, onely one (well fortified and their remaining ſtrength drawne in) is left them quiet.

The next day is imployed in ſending warrants forth, fetching proviſion from the adjacent Townes, and getting in a Culverin the enemies haſt had left neere to the wood, which they permitted us with ſo much tameneſſe, as called our men to fall upon their workes, but moſt part of our foot then buſied abroad theſe are commanded off having a Sergeant and 5. others ſhot, whereof they after died, care being taken for ſuch Gentlemen of our releife as had been hurt, night comming on, intelligence of enemies appearing from the townes neere *Silcheſter* and drawing towards *Kingſcleare*, Colonell *Gage* ordering his horſe and foot to be in readineſſe, having ſupplied the Garriſon as much as ſhortneſſe of his ſtay gave leave, about 11. at night takes Conge of the place, marching the way of *Reading*, leaving the enemy next morne amuſed with a letter for exchange of Captaine *Love* for *Iephſon*, which by noone was done; and they by it aſſured the certainty of his retreat to *Oxford*. *Sept.* 12.

The towne of *Baſing* not yet repoſſeſt, a hundred Muſqueteers are ſent under command of Captaine *Fletcher* to guard our Carts fetching proviſion thence, on whom the enemy with horſe and foot falls out towards evening, *Norton* himſelfe there preſent, ours taken in diſorder are beat back, but ſoone reſtored by the comming forth of *Sept.* 14.

the field Officers, and they forced back into their workes, sixteen of them being slaine in the retreat and 11 taken, of ours an Ensigne and two common Souldiers killed, six hurt, whereof 4. dyed, and 8 made prisoners, Leivtenant Colonel *Iohnson* Doctor of Physique, was here shot in the shoulder, whereby contracting a Feaver he dyed a fortnight after, his worth challenging Funerall teares, being no lesse eminent in the Garrison for his valour and conduct, as a Souldier, then famous through the Kingdom for his excellency as an Herbarist, and Physician. The following week keeping the towne with guards we fetch provision, sleight their platforme, and throw down their workes without the least Alarm.

Sept. 23. The Rebels againe falling upon our guard in towne, ours are commanded in, having repleniſhed our ſtore for ſome weekes time, and wanting men to ſpare. The Church by them thus repoſſeſt, they now enlarge themſelves and keep us to our workes, of late too loofly growne familiar in the towne. This day two Gentlemen of our releife was exchanged from *Reading* for three of theirs with us. Next day a party of our Horſe are ſent forth by the Grange to face their guard on *Cowdrey*, whil'ſt our foot draw in twenty fat hoggs from of the Downe, their Scouts draw back unto their Guards kept near to *Baſing-ſtoak*, whence ſtrengthned ours orderly retreating, are purſued neer to a hedg lyned with our Muſqueteers, who ſalving them, they quickly face about, having ſwormd out the number of 5 Troopes. The morrow entertaines them in like manner whileſt our men ſpoyling their platform at the Delve, bring in their planke and timber.

Sept. 27. Some of our horſe ſporting on *Cowdreys* Downe, and there amuſing them, ſix others through the Parke Lane toward *Baſing-ſtoake* fetch in eight of their foot paſſing unto their Leaguer. And a water leveller imployed for the drawing of our River, *Morley* himſelfe hardly eſcaping them, cauſing ſome foot come forth to ſtop our horſe retreat, are galled by our Muſqueteeres purpoſely lodged in covert. An houre after we receive a Drum from Colonell *Norton*, for the ſending out ſome gentlemen to treat the change of Priſoners, and is returnd with fixing of a day.

Sept. 29. The Stage of *Cowdrey* furniſh'd again with Actors, a Coronet and three more of theirs are killed and one of ours, At night (the morrow being a Faire at *Baſingſtoke*,) ſix Foot with Piſtoll and Browne Bill,

Bill are ſent to try the Market, and foure miles off at a Committees houſe finding to ſerve their turne, from thence bring in twenty three head of Cattle by the Delve, which paſſe our dayly skirmiſhing kept free, nex day informed the enemy imploed in fortifying the Church, ſometimes kept but a careleſſe Guard, 100 Muſqueteeres led forth by Maj r *Cuffaud* are ſent to force the place, and having gained a worke, wanting wherewith to force the doore, theirs comming faſt to reſcue, ours retreat having a Sergeant and ſix Souldiers ſhot in the attempt, whereof moſt dyed, of theirs an Enſigne and ſome others ſlaine.

We ſent forth Captain *Roſewell* and Captain *Rigby* ſecur'd by Hoſtages, with inſtructions to treat releaſe of Priſoners. The ſame night M. *Greaves*, and Captain *Jarvis*, next day two Lieutenants with diverſe more ſent out receiving Captain *Rowlet*, a Lieutenant, and two Sergeants loſt at *Odiham*, and ſome daies after Coronet *Bryan* and three Gentlemen of our releeſe releaſed to *Oxford*. *Octob.* 2.

This and the eight daies following our Horſe and theirs change Piſtolls upon *Cowdreys* downe, they having number we advantage of a hedge with Muſqueteers, ſo as the odds was ours, and three or foure of theirs was daily carried off, we all the while looſing one Horſe and two Foot Souldiers, at night ſend forth our Chapmen well furniſhed and good Marketfolkes, in five houres time returne with 25 Beaſts under the noſes of their Sentinells, ſome Meſqueteers of ours lying abroad for their ſecurity. *Octob.* 4.

Paſt noon from off our Towers, we ſee the Van of *Manchesters* Army Marching to *Baſingſtoake* and *Sherfield*; next day ſome of his Horſe viſit the Leaguer, and by our Markes-men two of them are ſhot, the following day eight Regiments of Foot and ſome of Horſe with all their Carriage and Artillery, drawn on the South of *Baſingſtoake* facing the Houſe, make halt ſome houres, and towards night returne into the Towne, moſt of their Horſe which all the day had ſtood at two miles diſtance neere *Rooks* downe, at night with haſt enough Troop to their Quarters towards *Farnham*. *Octob.* 17.

Three Foot Souldiers comming too neare to ſee the Houſe receive the curteſy of fetching in, and next day by our Foot in Ambuſh in the lane a Cornet of Sir *Williams* Regiment and two Dragoones were taken, our Horſe from off the Hill fetch in two ſtragling Foot, at noon ſome Regiments of Horſe and Foot belonging to *Octob.* 20.

the Earle of *Essex*, joyne to the Leaguer, their Army toward evening drawn in Battalia, that night keep the field, the Van neare *Rocks* Downe, the Battle at *Basing-Stoake*, and Reere by *Hackwood*, next day Marching the Army towards *Reading*, the Foot by *Sherbone*, and the Horse keeping along their left, the following day three Troopers more brought in, keeping our Horse abroad to wait on them. At night part of a ruined Tower falling by Tempest on five of our men, killing one, and somewhat bruised the rest.

Lievtenant *Cuffand* with some 40 Horse charging their Guardian *Cowdrey's-downe*, spoiling five Horses & as many men, takes one of theirs, with losse of one of ours; next day facing their Horse againe, whilest Coronet *Bryan* with some few Horse fetcht off a Load of Corne, driving neere to their Guard. And riding through the Garrison from off th'other side, bring in a Cart and Teame passing to *Basing-stoake*, These Carts did help us in; following nights, secured with Convoyes, to fetch in 5 quarters of thresht Corn, and 12 load in the sheafe from *Prats hill*, the same nights furnishing us 14 Beasts, they some dayes after keeping at those Barnes a Guard of Horse and Foot, releived each night at nine.

Nov. 1. Our slender stock of Bread and Corne, that of Beere being spent, invites the sending forth Lievtenant Colonell *Peake* with Horse and Foot, to try what yet could more be done at *Prats* Hill, where comming about eight at night, finding their Fires, but their guards gone off: taking two Prisoners begin their worke, loading their Carts, and sending them away continuing so till 12, what time their Horse from *Shersield* comming down the hill, and Foot from *Basing* drawing up, fall on our Guards, and for some time dispute it, but our Foot from the lyned hedges having gauled their Horse, give way to ours to draw theirs farther off, whilest their Foot acquainted with the ground strive to possesse the hedges some of ours maintained, but an Alarum from the Castle given upon the Church, and our Horse now freed of theirs, cause them retreate, driving them through the River, they thus beat off, we to our Worke againe, and by the morning carry in 16 Cart loads in sheafe, our Drovers at same time passed through our Guards eight Beasts, at noon next day some Souldiers stepping out seize on 12 sides of Mutton & some Pork loaded upon a Horse as contribution food going unto the Church.

Our

Our Beere being now ſpent, the Officers content themſelves *Nov.* 5.
with water, having for ten dayes paſt ſpared one meale a day, and now perſwade the Souldiers who as yet had two, this cauſeth one at night to run away, telling our wants unto our Enimies, now animating them, before diſhartened, had not the comming in of *Strowds* and *Ludlowes* horſe with ſome Dragoones faſtened their Leaguer, almoſt to remove.

Coronet *Bryan* with a party of Horſe uſing the benefit of a *Nov.* 6.
fogge, getting into the Bottome neere to *Baſing-ſtoake*, ſteales off three Sentryes, and placing there his owne, after a while without the noiſe of Piſtoll, takes a Corporall and two Troopers more comming to their reliefe. This was a welcome to *Strowdes* newcome Horſe. At night Major *Cuffand* with Horſe and Foot killing a Sentinell, and beating off their Horſe, cleereth the paſſe to *Piats Hill*, and ſendeth forth our men for Beaſts, but the enemies Horſe that night too much abroad, make void this Journey; two runne to them, one of them with a horſe.

The like party ſent out at night under Command of Major *Roſe-* *Nov.* 9
well, beating their Foot from a worke throwne upon the paſſe at the Delue (their Horſe not daring come too neer the hedges) poſſeſſe the Avenues to *Piats-Hill*, then ſending forth our Graſiers, who in foure houres time returne with eighteen Beaſts our Guards in meane while from the Barnes thereby paſſing ſix Load of Corne in ſheaffe and ſecuring two Meſſengers onward to *Oxford*, one ſent three nights before being taken by the enemy.

Colonell *Ludlowes* Trumpiter is taken upon *Cowdreys downe*, *Nov.* 13.
next day a Regiment of Foot ſhewing themſelves at *Chinham*, march to *Baſing-ſtoake*; And the morrow a Trumpet from Sir *William* for his Coronet is return'd with naming an Exchange; another bringing in two Officers of ours that long had layen at *Farnham*, for them carryes out ſeaven of theirs, wee taking care to fill their roomes againe, within two houres after fetch in one and kill two more abroad, There Army now againe hovering about, afford us ſport, each day killing or taking ſome of their curious ones. And ſeaze two Carts, one with a Load of Hay paſſing too neere our workes.

The enemy wearied with Lying 24 weeks, diſeaſes, with the Winter ſeazing them, his Army waſted from 2000 to 700, fearing

the forces of His Majesty now moving about *Hungerford*, raiseth his Leaguer, and at eight this morne drew off his Waggons, and two Gunnes, three dayes before brought in, The Foot at noone march toward *Odgiham*, the Huts being fired, and some Troopes of Horse left to secure their reere, On whom a party of our Horse with Coronet *Bryan* waiting their opportunityes disorder their retreat.

Next night honoured Sir *Henry Gage* (the enemies remove not knowne) sent by His Majesty with 1000 Horse brings in supplies of Ammunition and Provision, each trooper in a bagge bearing his part having a skeene of Match swadled about his waist. besides what brought in Carts, and staying here three dayes most amply victualled the Garrison (drawn down by length of Seige, almost unto the worst of all necessityes, Provision lowe, the Souldiers spent and naked, and the numbers few, having besides our hurt and maimed, and such as runne from us, lost neere 100 men by sicknesse, and the Seige, whereof a Lievtenant Colonell, two Ensignes, three Sergeants, and seaven Corporals.

I shall end all with these observations *viz.* That seldome hath been a Seige wherein the preservation of the place more imediatly might be imputed to the hand of God, That the Souldiers in so long a Seige with all the sufferings incident thereto, should never Mutiny; Nor that that the customary Liberty at all our Parlyes for to meet and talke wrought any treachery, Wants of Provisions alwayes so supplyed as if by miracle, during the Leaguer; wee not having lesse then seavenscore useless mouthes, that had releife come at the time appointed, *Waller* then hovering with his force at *Farnham*, in probability a hazard whether they had releived us, or preserved themselves. Or had *Norton* (able to bring three times, their numbers forth) when the next weeke they came, drawne out his strength, or had wee not got Powder from them, that, by our releife scarse serving till the Seige was raised; or when we were releived, had they not suffered us to possesse the Towne a weeke, thereout supplying our selves for horse and man, before not having for above three weekes, Or had they when we first fetcht Corne from *Piats Hill*, or fired or removed it.

But God that holdeth all things in his hand, appointing times and seasons: ordereth all that tends unto those ends he wils; in vain it

therefore

therfore were to Villify the enemy; blaming his valor or deſcretion, Or yet to ſay the care and diligence of the Lord *Marquiſſe* Governour, the ſkill and valour of the Officers, the courage and obedience of the Souldiers, (though all theſe did their parts) had thus preſerved the place, in vain we watch and ward, except God keepe the Houſe. Let no man therefore ſpeake himſelfe an inſtrument, onely in giving thankes that God had made him ſo, for here was evidently ſeen *He choſe the weake to confound the ſtrong, Non Nobis Domine.* Not unto us, not unto us O Lord, but to thine owne name be all Glory for ever, AMEN.

FINIS.

A SHORT ANSWER To A. S.

ALIAS

ADAM STEWART'S

Second part of his *overgrown* Duply to the two *Brethren*.

Together with

Certaine *difficult* queſtions *eaſily* anſwered; All which *A. Stewart* is deſired to conſider of, without replying, unleſſe it be to purpoſe.

A. Stewart in his ſecond part of his Duply to the two Brethren. page. 166.

The Civill Magiſtrate cannot bee Orthodox, and tollerate a new Sect, [hee meanes Independencie, and may as well ſay Presbytery] unles hee tollerate us to beleeve that hee is either corrupted by moneys, or ſome other waye, ſo to doe.

Proverb. 12. 13.

The wicked is ſnared by the traſgreſſion of his lips: but the juſt ſhall come out of trouble.

Printed in the Yeare 1644.

THREE OF A. STEVART'S *CONCLVSIONS*, with their *PARALELLS*, which are added for better explanation of them, their contradicting of themselves and their rebellious Doctrine.

CONCLUSION. 1.

Pag. 105. The Supreame Eccleſiaſticall Judicature it ſelfe may fear that if they judge any thing amiſſe, their judgements will not bee approved, and put in execution in particular Churches; and in all probability they are like to bee croſſed [*juſt as much as Independents aske for, by this enſuing Paralell.*]

PARALELL.

Particular Churches or Congregations may examin the judgements of the ſupreme Eccleſiaſtical Judicature, and if they find them to bee amiſſe, they may refuſe to put them in execution, they may croſſe them.

CONCLVSION. 2.

Pag. 30. The Civil Magiſtrate is ſubject in a ſpirituall way unto the Church; Hee *muſt* learne Gods will by the Miniſters of the Church who are Gods Ambaſſadours ſent to him: Hee *muſt* bee ſubject unto Eccleſiaſticall Cenſures.

CONCLVSION. 3.

Pag. 166. Whatſoever the Eccleſiaſticall Senate or Presbiterie is bound not to tolerate, but muſt ſuppreſſe in the Church; That, the Civil Magiſtrate is bound not to tolerate, but muſt ſuppreſſe in the State: Neither is the Civil Magiſtrate leſſe bound to put it out of the State; than the Presbyterie is to put it out of the Church. [*Exquiſite Poperie; Peſtilent Doctrine as appeares yet more clearely by this following Paralell.*]

PARALELL.

If the Presbytery ſhall think good to excommunicate King or Parliament; the Civil Magiſtrate, the people in whom the Soveraign power reſides originally, pag. 167. *is abſolved from all obedience, and bound to put them out of the Civil State.*

A TAST OF *A. STEVARTS* EXTRAVAGANCIES and contradictions in the second part of his Duply to the two Brethren.

Page 13. The Civill Magistrate [even] as Christian, has power not to admit the true Religion, to reject it, yea when it is receaved or approved, and confirmed by his secular and Civill authority, to reject it and exile it. If the Church bee corrupt, and Church Officers negligent in their charge, and will not reforme it [as the Magistrate thinks good;] hee may command, yea compell them to do it. When the Church is reformed, hee may command them, when they are negligent to bee diligent in their charge. If [hee conceave] they oppres any man in their Ecclesiastical judgements and censures against the lawes of the Kingdome, hee may desire them, yea command them to reverse their judgements; and in case they reforme them not, [againe] command them, yea compel them by his Civill power, to give him satisfaction, according to the lawes of the Kingdome, if [hee conceave] they derogate not from the lawes of God, [which neither *Popish* nor *Turkish* Magistrates will acknowledge, though their lawes bee never so contrary to the word of God.]

Page. 166. The Civill Magistrate if hee follow Gods word cannot grant a tolleration [of Independent Churches] without consent of the Church, if hee judge it is not corrupted: [as if the Church being corrupted; the Magistrate may bee corrupt too, and tolerate what hee will.]

Page. 47. How be it, The Church compel not to subscribe; yet the Civill Magistrate after sufficient conviction may compell to subscribe or to begon. *Pag.* 179. What power hath the King or Parliament to intrude and force upon the Kingdome new religions or a tolleration of all Sects? the Parliament assume no such power unto it selfe.

A *ſhort* Anſwer to *A. S.* alias *Adam Stewarts* ſecond part of his *overgrown* Duply to the two *Brethren.*

SIr;

Had you concealed your ſelfe under the two firſt letters of your name, all the *A.S'es* in Towne and Country would never have beene able to cleare themſelves, for what you make but words of; however, I may not adde a tittle in commendation of you for Preamble to this Pamphlet, as you tell us (and is no more then requiſite to juſtifie your own Epiſtle) is ordinary with writers in dedication of their bookes, leaſt I bee put to a more ſhamefull recantation then *A.S.* was, and that for nothing but what charitie, as himſelfe confeſſes, induced him to acknowledge in behalfe of the *Apologiſts.* Give mee leave then to obſerve firſt, that pag. 21. 23. you ſay *Idolatry is a ſin againſt the ſecond Commandment. Juris naturalis & perpetui*; inſinuating that *the power and duty of puniſhing both Idolatrie and Hereſie is ſuch alſo:* If ſo; then it obliges all Nations of the world, and conſequently ſuppoſes them capable to judge of all manner of Idolatrie and Hereſie, which we ſee to bee notoriouſly falſe, and that, beſides the confounding *Eccleſiaſticall* wi h *Civil* power, whileſt one State puniſhes this or that for Hereſie, it cannot poſſibly bee otherwiſe, (ſince they are not onely different but diametrically oppoſite in profeſſion) but that another muſt canonize it for a ſacred truth: ſecondly if States and Powers muſt puniſh Hereticks, they are bound to puniſh thoſe for ſuch onely, who in their *owne* judgements are ſuch: and if you will engage States in puniſhing of Hereticks, and they puniſh onely ſuch as they find themſelves obliged to puniſh in their *own* conſciences and underſtandings, How can you according to your doctrine, blame them for puniſhing Gods deareſt children inſtead of Hereticks, ſince they tooke

them to bee Hereticks, and thought they had done God and yoi good ſervice to puniſh them?

If wee may not ſuffer Hereticks to live amongſt us; then is the Parliament to blame for ſuffering *German, French, Spaniſh,* and *Portugal* Papiſts or *Dutch* Browniſts and Anabaptiſts to live here amongſt us, though as Marchants, onely for a time; ſince their marchandizing gives them greater advantage of working people to their opinions by the reſpective civil conveniences and benefits, which they bring both to the whole Nation in generall, and to ſome in particular; nay, the very Ambaſſadours of what States or Potentates ſoever of different religions, ought not to bee permitted to reſide Ledgers amongſt us under any pretence, if this doctrine bee Evangelicall: So likewiſe may not wee under pretext of marchandize, live in *Turkiſh Popiſh Lutheran* or other Countreys differing from us in religion, travel into ſuch parts for faſhion ſake as is uſuall, nor keepe Ambaſſadours there, nor bee by forrain States permitted to remain amongſt them, if we would, or on any termes joine with ſuch in wedlock; Man may by no meanes diſpence herewith, if the command for puniſhing herecie and ſchiſme bee naturall and perpetuall as is pretended &c.

Pag. 29. You quote out of *Deut.* 17. 12. *The man that doth preſumptuouſly and will not hearken unto the Prieſt, or unto the Iudge, even that man ſhall dye*; aleadging, that *there is the ſame reaſon for the Miniſters of the New Teſtament &c.* But that wee may clearely ſee what dangerous conſequences would follow hereupon, it may bee beſt to returne back unto the place in *Deut.* 17. 8. 9. 10. 11. 12. 13. The text ſayes; *If there ariſe a matter too hard for thee in iudgement between bloud and bloud, between plea and plea, and between ſtroake and ſtroake, being matters of controverſy within thy gates: then ſhalt thou ariſe and get thee up into the place which the Lord thy God ſhall chuſe: And thou ſhalt come unto the Prieſts and Levites, and unto the Iudge which ſhall be in thoſe dayes and enquire, and they ſhall ſhew the ſentence of iudgement: And thou ſhalt doe according to the ſentence which they of that place (which the Lord ſhall chuſe) ſhall ſhew thee, and thou ſhalt obſerve to doe according to all that they enforme thee: According to the ſentence of the law which they ſhall teach thee, and according to the iudgments which they ſhall tell thee, thou ſhalt doe: thou ſhalt not decline from the ſentence which they ſhall ſhew thee to the right hand nor to the left*: then follows

lows how *the man that will do presumptuously and will not hearken unto the Priest (that standeth to minister there before thy Lord thy God) even unto the iudg, even that man shall dye and thou shalt put away the evil from Israel: And all the people shall heare, and feare, and doe no more presumptuously:* To let passe all other exceptions to *A S.* his misapplication of this text which was directed peculiarly to the Iewes, and cannot concern any other people except Papists who interpret *Rome* to bee the place spoken of, verse 18. *which God did chuse*, and the Pope to bee sole supreme infallible Judge, Priest and Levite of these dayes to bee enquired after in matter of such difficulty and moment:

If this law bee of naturall and perpetual obligation, as is insinuated by saying, *there is the same reasons for the Ministers of the Gospel*, it will follow, that upon all matter of difference whether for blood, plea, or controversie verse 8. *though any people, even Gods owne, been ever so uniustly sentenced, tyrannically enslaved, and most Antichristianly persecuted; they must by no meanes decline such sentence all the dayes of their life, least they bee thought to do presumptuously and so be put to death:*

What if a good number of the *Great Turkes* subjects should have their understandings enlightned to see the captivity and bondage they are brought into? What if God should open the eyes of Papists in *Spaine, Italy*, and *France*, to see the spirituall fornication they are ravished into, and each of these Nations in a submissive Godly manner humbly implore their Princes both for all common priviledges of Nature, and Christian Liberties of the Gospel; If the respective Priests and Iudges instead of redressing their just grievances shall say as Pharaoh did, Exod. 5. 8. 9. 17. T' is idleneſſe which makes them seeke for lawfull priviledges and Christian liberties, commanding their *Egyptian* task-masters to encrease both their Civil and spirituall slavery; must they not according to *A S.* his divinity and pollicy still suffer themselves and their posterity to continue *Turkish* bond-slaves and *Antichristian* Idolaters, lest they be judged to do presumptuously and so be put to death? Can *A S.* avoyd this consequence? Will the Priests Levites and Judges appointed in these times and Countries unto which *A S.* binds them over remediless, give other sentence? Deut. 17. 9. Surely if the case be so, wee might well desire that God would make us *Iewes* to whom as I said those laws were given; or send us *Christian* laws to govern us withall.

Tell

Tell me a little; when *Jereboam* set up two calves of gold in *Dan* and *Bethel*, crying out behould your Gods O Israel, which brought youp out of the land of Egypt: 1. King. 12. 28. 29. 30. &c. doe you not think hee did conjure the people nor to go up so farre unto *Ierusalem* to sacrifice, alleadging from your text in Deut. 17. 8. 9. 12. that it was the sentence of the Priest and Judges it should bee so, from which they might no whitt decline, lest they were found to do presumptuously? Doubtlesse his plea was this; from hence hee enforced his commandment for the peoples joyning with him in worshipping his Gods, his Calves; and had as good a warrant for it then, as *A S.* has now to say, there is the same reason for the Presbyterian Ministers of the Gospel to legitimate their own inventions, their Idolatry, The 12. and 13. Chapters of the first of the Kings are worth reading, that beholding their own, in *Jereboams* sinnes, and calling to minde Gods judgment on him, they may in time repent, lest a worse thing befall them.

But wheras you would oblidge us unrepealably to stand to whatsoever your Presbyterie degree concerning us, by sacriledgiously producing and blasphemously applying those reasons and effects which were only appliable at such a time, and to such a people as God was pleased to discover doubtfull cases to, as by Oracle in the mouth of the High Priest, chiefe Judge, or Levites; I may not forbeare to tell you that your Presbiterians are now noe better Southsayers then their neighbours, they must either confesse to be of the same *Royall Priesthood* with their brethren in the masse 1. Pet. 2. 9. and so pretend no more than others, or else be out of it, and so be *Baals* Priests, if any.

But that wee may clearely understand the full ground, whereupon God required obedience from the people unto the sentence of the Priests Judges and Levites, as also a commensurate reason, why the people might not onely without scruple, but with full and entire satisfaction yeeld such obedience, as was expected from them, it may bee exceeding requisite to make search into Gods originall proceedings, as well before, as after, that hee imposed his commands upon the *Jewes* in this behalfe.

First, God calls upon *Moses* saying, that hee would send him unto *Pharaoh* to bring his *Israel* out of *Egypt*. Exod. 3. 10. *Moses* excuseth himselfe unto the Lord, saying, *they would not beleeve him nor hearken unto him,*

him, alledging, *that the Lord had not appeared unto him*. chap. 4, 1. Hereupon the Lord furniſhed him with miracles from verſe. 3. to 9. and 17. 21. ordering him to take *Aaron* unto his aſſiſtance, ſaying, that *he would be with both their mouthes and teach them what they ſhould ſay*. verſe, 12. 15. that *Aaron* ſhould put upon his heart the breaſt-plate of Judgement wherin was *Vrim* and *Thummim*, that he ſhould beare the judgement of the children of *Iſrael* upon his heart before the Lord continually *Exod.* 28. 30. *Lev.* 8. 8. according whereunto *Ietbro* (prophetically no doubt) counſelled *Moſes* his Sonne in Law not to ware out himſelfe with continuall attendance of the people from morning untill evening to enquire for them of God, but that hee would provide able men out of all the people, who might judge of all ſmaller matters themſelves, and bring the greater unto *Moſes*, who was to bee for the people to Godward, and bring the cauſes unto God. Exod. 18. from verſe, 8. 13. to 22. And when *Moſes* was to bee gathered to his people, the Lord required him to lay his hands on *Joſhua*, in whom was the ſpirit, that hee might bee enabled to goe in and out before the people, and ſtand before the Prieſt who ſhould aske counſell for them in all doubtfull matters. Numb. 27. 13. 17. 18. 21.

The *Prieſts* and *Iudges* being thus miraculouſly qualified, God commanded the people in all ſtreights and controverſies of difficulty to have recourſe unto them for ſentence or direction; according whereunto they were required to yeeld abſolute obedience without gain-ſaying or murmuring, leſt they were put to death as thoſe that did preſumptuouſly, Deut. 17. 8. to 13. and 19. 7. 2. ch. 19. 11. 1. Sam. 9. 9. 2. Sam 24. 11. 1, King. 14. 3. 2. King. 8. 8. with diverſe others: and well they did deſerve it doubtleſſe, when they might ſee ſuch infallible evidence in theſe Miniſteres of the Lord, that it was his divine pleaſure it ſhould be ſo, and that for their advantage too! The children of *Iſrael* therefore had recourſe unto them upon all occaſion, and the Lord kept good correſpondence with them, not anſwering them by amphibologies, doubtfull and deluſive Oracles, but by diſcovering to them, his will his purpoſes and intentions about whatſoever they enquired of him 1. Sam 22. 13. 14. 15. Jer. 23. 37. Amos 3. 7. Judg. 1. 1. and 20. 18 So on the contrary, when they tooke in hand an enterpriſe without asking his counſell and advice, we may obſerve it did not thrive with them,

it proved otherwise than they desired, as when Joshua made league with the Gibeonites Joshua 9. 14.

And now not to send you againe to the Jewes, though you will have much adoe to finde an other Nation to which you may apply your text of Deut. 17. 8. 9. in which the sentence spoken of, must either bee fallible, or infallible; if fallible, then it followes that God required the people to hearken, and bee Subject unto such sentences as might bee sinfull; such as they apprehended to be unjust and sinfull, such as were in themselves absolutely sinfull, (for all these cases might possibly have hapned upon such a supposition) which were blasphemy to imagine: If the sentence bee to bee presumed infallible, then questionlesse God might very justly require the people to bee subject to it and impose a law unalterable after the manner of the *Medes* and *Persians*, that such as would not harken to it, might bee condemned to dye, as one that did presumptuously:

Doe but prevaile then with your Presbyters, in courtesie, to discover to us some gleanings of their Prophetick spirit; or let us see what signes and wonders God is pleased to do by their mediation, more then by other mens; and then whosoever will not yeeld a proportionable honour and obedience to them, for my part, let *Artaxerxes* his decree be put in execution against him, whether it be to *imprisonment, confiscation of goods, banishment, or death*: *Ezra.* 7. 26. In the mean time if there bee any thing of Godlinesse, or understanding of a man in you, dispence with such as cannot make Idolls, fall downe and worship them.

Pag. 30. sayes *the Civil Magistrate is Subject in a Spirituall way unto the Church, and that the Church is subject to the Civill Magistrate in a Civill way*: But what if these different Judicatories will not bee subject to each other in their respective spher's? What if the Civill Magistrate will not learne Gods will by the Ministers of the Church? as *A. S.* sayes hee *must*.

Pag. 30. What if hee become Heretical, Schismaticall? must hee not bee proceeded against by the utmost of Church censures, to wit, excommunication? And if hee bee not worthy to remaine in the Church, must hee not by *A. S.* his doctrine bee turned out, or cut off from the Civill State? But some perhaps will be so Court affected as to say, If the Magistrate will be so, who can help it? we must suffer

what

what we cannot remedie: 'Tis true we muſt; but pag, 166. you ſay *that whatſoever the Eccleſiaſticall Senate or Presbyterie is bound not to tolerate but muſt ſuppreſſe in the Church; that, the Civill Magiſtrate or Senate is bound not to tolerate, but muſt ſuppreſſe in the State, ſince he is a nurſe of the State, and keeper of the two Tables:* and ſince whatſoever power the Civill Magiſtrates have, is derived from the people; Who ſayes there is no remedie againſt a Magiſtrate thus offending? Are not both Houſes of Parliament, are not millions of the people enough to do juſtice in ſuch a caſe?

But what if the Civill Magiſtrate be without, not of the Church? can you not with *Paul* be contented that God ſhould judge him? 1 Cor. 5 13. If you ſay 'tis now too late to make ſuch a querie, and that he was admitted into the Church by baptiſme ſo long ſince, will he not, think you, repent his Baptiſme, and conn ſuch little thanks as promiſed ſubmiſſion for him unto the Church without his order and conſent? Nay, will he not plead non-age? you know there are many good lawes provided for relieving of the Pupillage in money matters; Having then thus manacled the Civil Magiſtrate whilſt he was in ſwadling cloutes, you ſay he muſt now be ſubject to the Church; and that *if he be once turn'd out of the Church, he muſt likewiſe be turn'd out of the Civil State*; Is not this the Popiſh doctrin of lewſing Subjects from their obedience to Prince or Parliament? Are we thus leap't out of the Popiſh frying-pan into the midſt of Presbyterian firebrands? But, I dare ſay, you'le ſtagger, & deny the words, being laid unto your charge; the truth is, I find by this diſcourſe, that you haue a trecherous memory, which hath led you into ſuch a company of unreconcileable contradictions, far worſe than many theeves and harlots, but if your heart or underſtanding had been better than your memory, this doctrin had never iſſued: Turn then to pa. 166, where you ſay that *whatſoever the Presbytery may not tolerate in the Church, the Civil Magiſtrate muſt not tolerate in the State*; then turn to p. 179 where you ſay that *al power is Originally in the people*, which makes them the ſupremeſt Magiſtrate of al, above both King & Parliament, as King & Parliament are above other inferiour and ſubordinate Magiſtrates: Now if you know how to ſpel & put theſe together, this Popiſh doctrin beſides others will clearly ariſe from thence, to wit; that *if Princes and Magiſtrates become Heretickes, they may be excommunicated; if excommunicated,*

the ſubjects are freed from their obedience to them; and the people which having all power in themſelves originally, become the ſupremeſt Magiſtrate of al, are bound to cut them off from the Civill State, whether they be Kings or *Parliaments.* But let us beware of ſuch Infernal tenets, according unto which there would be found no ſafety, neither for Prince nor Parliament; but each of them, and everie body elſe, all alike, be forced to be of whatſoever religion ſhall by moſt voyces in a Conſiſtorie or Synod, be thought to be the true one (which is too great a hazard) or elſe be deemed to doe preſumptuouſly, and ſo looſe their lives: But ch. 3. you ſay, *if the Church be corrupt, and the Church Officers negligent in their charge, and will not reforme it, the Civill Magiſtrate may command, yea compell them to do it; or if they will not, he may extraordinarily do it himſelfe:* Good now; who ſhall here teach the Civil Magiſtrate whether the Church be corrupt or no? At what time the Church Officers be negligent in their charge, not willing to reforme; and when they oppreſſe any man with Eccleſiaſticall cenſures? If you ſay the Civil Magiſtrate himſelfe may ſee it by bringing them to the rule of Gods word; do you not contradict your ſelfe in page 30. and elſewhere ſaying, the Civil Magiſtrate *muſt* learn Gods will by the Miniſters who are Gods Ambaſſadours ſent unto him? is it poſſible to reconcile the Civil Magiſtrate unto the ſpirituall office-bearers in ſuch a caſe as this? nay, is it ever poſſible for *A. S.* to make his atonement with this preſent Aſſembly for fruſtrating ſo many yeares endeavours as they are like to make of it, in ſaying *the Civil Magiſtrate hath power not to admit the true Church, to reject it, yea, when it is received or approved, and confirmed by his ſecular and Civil authority, to reject it and exile it* Ibid? which yet is true enough; but do you think the Synod would have taken ſoe great paines, and our Scotch brethren have ſacrificed ſo much of their own blood, if even at beſt it ſhould have been ſo hazardous whether ever their Presbyterian diſcipline ſhould be received or no; or when received, reſt in ſuch daily danger to bee turned out againe with ſhame? Is it not an eaſie matter for the Civil Magiſtrate to ſay, theſe Presbyterian Churches are growne corrupt, their way of government was never Apoſtolical and good, they Tyrannize over their brethren inſted of feeding them; aiming at no Reformation ſoe much as to get themſelves into the fatteſt, Benifices, and ſo baniſh them into *America* or ſome worſe place? Woe would

would it have beene for any Independent to have beene knowne to publiſh ſuch Theologie ſuch Hereſie:

Page 47. You ſay *How be it the Church compell men not by externall violence to ſubſcribe contrary to their judgements, yet the Civil Magiſtrate after ſufficient conviction may compell you to ſubſcribe or to be gon &c. The Church* you ſay *compels not externally, but the Civil Magiſtrate may*: But whence hath the Civil Magiſtrate this power in Church affaires? or why may not the Church uſe the Civil externall armes in Church matters, rather then the Civil Magiſtrate ſhould enterpoſe with his owne weapons in Church affaires? Is it not all one, think wee, in the ſight of God, for Church-men, Church Officers themſelves to hang ſuch a one whom they deeme a Heretick, as to ſet a croſſe a gallowes, a marke upon him, out of a tacit compact with the Civil Magiſtrate to hang him whenſoever, or whereſoever He ſhould meet with him? If a combination of any people ſhould thus compaſſe the death of any man, would they not all equally bee found guiltie? ſhall a politick reſervation of Popiſh Canon or Civil law to keepe the Clergie from the peoples *odium*, thus deſud all Chriſtians to the end of the world? may Church-men connive, approve, teach, and applaud the Civil Magiſtrate in puniſhing whoſoever they ſuppoſe to be Hereticks by impriſonment or death, and not as innocently as Chriſtianly bee executioners themſelves? Perhaps they will ſay they have no authority nor call to become executioners, to baniſh, impriſon or put to death (and yet they have as good a call as to approve it in the Civil Magiſtrate;) but this is not the poynt wee ſtand upon: What if a Towne or Principality were given unto a company of Presbyterian Clergie-men? (I cannot think they will refuſe it) would they in ſuch a caſe impriſon baniſh or cauſe Hereticks to die in this their Principality? If they ſay (as the Pope in the ſame caſe, as Pilate when he crucifide Ieſus, and Biſhop *Bonner* whilſt he made ſo many Proteſtant Martyrs) they may not waſh their hands in the blood of Hereticks; I reply neither in the blood of Civil delinquents by the ſelfe ſame principle of theirs; If they referre ſuch judicature and executing of Spirituall or Civil Offenders unto Laymen to be their deputies within this Principality of theirs; I anſwere that this is but a Popiſh euaſion; and ſuch blood being ſhed by their authority or approbation, muſt be accounted for by them, as if they themſelves had

sat upon the Bench, passed sentence, and beene executioners: If Hereticks were punishable by death as murderers and Traitors, I know no cause but that Clergie-men, if neede were, might as actually assist at execution of the one, as of the other: But if any man should expect my opinion of what these Presbyterian Clergie-men may doe upon the proffer of such a Principality; I confesse the refusall thereof might seem a verie great degree of Evangelicall perfection, and the excessive care and travel which is required to govern it, though by a substitute, are altogether inconsistent with the ministerie of the Gospel; but to interpret the passing sentence and execution of death by such Deputies or their Officers, to be so intirely the peculiar acts of such Deputies only, as that the said Presbyterian Clergie-men from whom the jurisdiction is derived, had not even as great a share therein, as if they had beene present upon the bench, is a meere Popish invention and delusion.

Our Saviour and his Apostles did neither tell the Magistrates that then were, that it concerned them so much more to become Christians that they might compel their Subjects to be so too; nor yet gave the Christians instructions, or left upon record any such order or warrant, that when ever the Magistrate did become Christian they might constraine the people to Christianity &c.

But in the same Pag. 74. you graunt these *Spiritual Delinquents must be first sufficiently convinced*, alleadging that *after a sufficient conviction, it is, morally, and should be supposed that they know the truth, or should know it; or if they know it not, that nothing can have hindered them, but their owne pertinaciousnes, which cannot excuse, but rather aggravates their sin*: But what, I pray, or how much do you call sufficiently convinced? How can any one do otherwise, than yeeld unto whatsoever you have convinced him of? How can you bee infallibly assured that a man is sufficiently convinced, if he himselfe denyes it? How know you which is Gods houre for convincing of a man? May not you likewise possibly interpret a dulnesse of apprehension in him, or your owne want of truly and well informing him, to bee his obstinate wilfull rejecting of the truth? Are there not above 24 degrees of capacity and understanding between some men, and shall such whom God and Nature have made more dull or lesse ingenious in judging of Presbyterian Discipline or Doctrin be condemned to banishment or death for these defects of Nature,

ture, beleeving, or discoursing about matters of beleefe, or but opinion only? Such you say the Civil Magistrate may compel to subscribe, [against their conscience] or to bee gon: But who gives the Civil Magistrate this authoritie? Or how comes hee to know or understand them to bee Heretickes? The Presbyterian Clergie-men, I hope, will be no more *informers* than *executioners*; I am sure in most (of such as are aleadged to bee) Christian Countryes, the *Informer is counted more infamous than the Executioner*, because the one does all the businesse for the most part in darknesse and under board; whereas the other exposes his actions to the publick view:

But why may not Church Officers themselves as well hang or cut the throat of such a Heretick, whom they have prepared and designed for the shambles of the Civil Magistrats execution, by their excommunicating of him? If the putting him to death were just, they need not use any Machivillian Stratagem to prevent the peoples censuring them of cruelty, or make so nice to fowle their fingers with the blood of such as they put to death deservedly: The Levites when *Moses* required them every man to kill his Son, his brother, companion, and his neighbour, were not so scrupulous *Exod.* 32. 27. 28. 29. And why may not the Civil Magistrate as well excommunicate, as banish or otherwise punish any Heretick? Doe not all punishments inflicted for spiritual offences, equally become spiritual? Or is it not necessary they should be spiritual to work a Spiritual effect? doubtlesse they bee, or ought to be so; and if hanging of a spiritual offender bee as lawfull as excommunicating of him, surely, both the Civil Magistrate, and the Presbyterian Church Officers may execute him, both alike.

Please then to satisfie me concerning these three Queries:

1. By what authoritie does the Civil Magistrate punish a Heretick?
2. What is it he punishes him for?
3. And Thirdly, Upon what tryall and inditement?

If the few perticular warrants upon special occasion for punishing some certain Idolaters expressly poynted at in the old Testament, obliged all Magistrates then, and ever since to do the like; you must condemne the greatest part of Godly Magistrates for omitting it; and if you will take extraordinary Precedents to engage them thereupon all ordinary occasions; you must infer that all the People of the land

who

who have entered into the late solemne League and Covenant are bound with one accord to assault & cut the throats of all the Papists they shou'd meet withall, without any farther proces or impeachment, just as the Israelites served *Mattan, Baals* priest after that *Jehoida* had made a covenant between the Lord, the King, and the people 2. *King.* 11. 17, 18. Secondly, For what cause does the Civil Magistrate punish this Church Offender? were it for Civil delinquency, then is he no longer a meer heretick a bare Church offender; the Church would have no jurisdiction to punish him for such Civil delinquency: But that you may see it was for spiritual, for Church offences for which he is unjustly banished, imprisoned or put to death, it will appear upon the third Quere or Inquiry, that the Civil Magistrate proceeds against him after an implicit manner, by passing sentence by putting him to death upon the Church triall and inditement only; or else arraignes him the second time for the selfe same offence, (a double injurie and injustice) which, besides, being spiritual, the Civil Magistrate has no cognizance, is no competent Judge thereof, nor can take upon himself any such authority without confounding the Ecclesiasticall Judicature with the Civil.

But I must trouble your patience a little longer with an other touch upon this string, this whipcord which you graunt the Magistrate to scourge your Brethren withal, in confidence your selves for this benevolence shall scape scotfree, and passe for white boyes, what ever offences you commit; this no doubt will expiate them all, and make attonement for them though they be never so many:

You say the Civil Magistrate may compel [men of different opinions] to subscribe or to be gon; nay, you say the Civil Magistrate may command and compel a corrupted Church and negligent Church Officers into a Reformation; and that even when they are Reformed, hee may command and compel them by his Civil power, to give satisfaction, and reverse such Ecclesiasticall censures and judgements, as the Civil Magistrate shall apprehend to bee oppressing unto any man, or contrary to the Civill lawes: Tell me, is this power which you present the Civil Magistrate withall in spirituall matters, a lesser, lesse spiritual or efficacious power, than what you reserve as peculiar to the Church? If it bee lesse, the Civil Magistrate surely is much beholding to you that you are so bountifull to him of such scrapps; that you will let him worke

work (as the Egyptian Task-master did the Israelites Exo. 5.18.) with such leavings and shredds of discipline, and yet expect hee should doe that for you, which all your broad sides and batteries of Decrees, Ordnance, and Canons of Excommunication &c. could not effect; And why I pray may not the Church her selfe make use of small shot as well as greater? But if you meane really *fide publica*, and this power which you attribute to the Civil Magistrate concerning Spiritual Offenders and offences, be greater, more Spiritual and efficacious to win and gain men unto true piety and Godlinesse by fining, banishing, imprisonment or death; Can you not give him in the vantage? Can you not let him have the lesser of Excommunication and other Ceremonious (in comparison of Civil Coercive) Censures?

Briefly then; if this power which you give the Civil Magistrate about the Church, bee a toy or trifle, bate it him, and let not so many thousand Independents your Brethren be longer scandalized thereat; But if you insist still to make it of so great concernment and necessity, teaching the people that the Civil Magistrate must likewise bee a terrour to spiritual offenders; assure your selfe that both Magistrate and People, will likely ere long see the injustice and absurdity, of having two Magistrates to punish one offender for one fault, which also may disagree, may possibly contradict each other in their sentences, resolving through the corrupted principles which you instil, that the Civil Magistrate has power and understanding sufficient to discipline and govern both Church and State.

But perhaps you'l say there is an Act of Parliament, a Civil law declaring heresie, or any different, from the State opinions, such as for the present are in fashion to be censurable by the Civil power; I answer not without all due respect unto the lawes and such as made them, that if there be any distinction betwixt a Church State and a Civil State, which all Christians hitherto acknowledged, the enacting Civil lawes to punish spiritual offences, is not only a Solœcisme an improprietie in State, but an incroaching on the Churches power, a prophaning of the Keyes, and injurious to the offender, who by this meanes is punished both beyond the degree and nature of his offence.

But if you remember, as I put you in mind of before; pag. 166, you say, *Whatsoever the Ecclesiastical Senate or Presbyterie is bound not to tole-*

rate, but must suppresse in the Church; that the Civil Magistrate is bound not to tolerate but must suppresse in the State: But if this bee true, must not the Civil Magistrate joyne with the Ecclesiastial in judging of Heresie, Schism: and all Church offences? Or if, forsooth, your meaning be the Presbyterial Officials shall have the preheminence and passe their verdict first; Are not the Civil Powers obliged to passe the like implicitly, to do the same good justice whether it bee right or wrong, or else let at large, to give a different judgment, and so, *ipso facto*, condemne your doctrin as arrogant and Heretical? Oh that you would but bate us these impertinencies, these inconsistencies! how many fair sheetes of paper would it have saved from fowling? But whereas you enthraule the Magistrate hereunto as Nursing-Fathers and Mothers; you may as well engage your Nurse to knock all children on the head, because they speake not so readily or plainly as your owne, though sublimated, extracted from *Mercuries* braine: And yet this rule of yours needs not bee so stout to admit of no exceptions no qualifications; since the off-spring of Fornication or adultrie are forward Imps, and forwardnes a character of such Imps, though otherwise undiscovered to the world:

But for the text in *Esa.* 49. 23. which propheside that the Kings of the *Gentiles* should become Nursing Fathers and their Queens Nursing Mothers unto the Church: mean you by their fighting for it? By their cruel persecuting or tormenting Christians? 'Tis clearly by submitting themselves unto the Churches spiritual yoake, by whose example their subjects might bee encouraged to do the like, *of their owne free accord and Godly disposition*, without the least cullour of compulsion, in that the Blessed spirit in the end of the same verse, brings for a reason of these Kings and Queens administring to the Church, *That they shall not be ashamed that waite for him*? Now there would want a just capacity in them of being ashamed, for waiting on the Church, or on Christ the Head thereof, if they were constrayned to wait.

Pag. 60. You say *an Ecclesiastical judicatore it nothing else but a certain number of men endowed with an authoritive power according to Gods word to judge of Church busineses according to Gods glorie, and the weale of the Church; or in a word, the representative Church of one Parish, Classe, Province, Nation or of all the world*: But where meet you with any such

Chimera

Chimera of an Eccleſiaſtical Judicatorie in all the word of God? Where find you ſuch an authoritive power as is by you inſinuated? Where find you that it would be either for Gods glorie, or the Churches weale it ſhould be ſo? and laſt of all, Where find you that a certain nomber of Eccleſiaſticall men, may be the Repreſentative Church of the whole world? Though you rack and torture the 15th. and all other Acts of the Apoſtles by all the Eccleſiaſticall judicatories and Authoritative Powers which you can muſter up, you will never bee able to get ſo much as a diſtinguiſhable Eccho from them to this purpoſe: However, pleaſe your owne imagination; erect as many Conſiſtorial *Babels* as you will; hammer out what Decrees your ſelves think good; and if you can, with a good conſcience, tell us, *wee may do well if wee obſerve them*: But goe no farther; ſince the Church of *Jeruſalem* (which you will, I beleeve, acknowledge your only Preſident for Aſſemblies) did noe more; and yet there were preſent there, Apoſtles inſpired men; whereas if there be any thing elſe in the very beſt of your Eccleſiaſticall Judicatories, as you call them, beſides ſuch infirmities as are common to you, with any other nomber of your brethren, 'tis more than all the world beleeves; and therefore blame them not if they cannot run hudwink'd with you into Limbo, Purgatorie or Hell, ſince the way to heaven is too ſtraight for men of implicit faith, blind zeale, or ignorant devotion (which are the beſt fruites your Presbyterian Diſciplin can produce) to light upon: And beſides the manifold weighty exceptions which have been made already, and may yet bee farther multiplide, to prove that to bee no Synod or Eccleſiaſtical Judicatorie in Act. 15. Tell mee, good Sir, whether if they will make that a Preſident; the Aſſembly which ſits now at *Weſtminſter* may not according to the ſame grounds ſend their Synodal Decrees into *Germany*, *France*, *Spaine*, *Italie* and other pretended Chriſtian Countries, as well as they of *Jeruſalem* did into *Syria*, *Cilicia*, who had noe Repreſentatives in *Jeruſalem*, that we heare of, at the making of thoſe Decrees? and by conſequence, any certain nomber of men who have but confidence enough, and the Civil ſword to fight for them, (elſe they will bee thought to ſay and do as little to the purpoſe as their neighbours) may take upon them to be an Eccleſiaſtical Judicature, the Repreſentative Church, and ſo condemne the whole world into ſpiritu-

all captivity, becauſe their phanſies tell them it is for Gods glory and the Churches weale it ſhould bee ſo? But ſuppoſe that *Antioch*, *Syria* and *Cilicia* were willing to receive and yeeld obedience unto the Decrees which were made by the Church of *Jeruſalem* where there were preſent inſpired Apoſtles; muſt this needs oblige all other Churches now to do the ſame towards ſuch as have no more infallibility than their brethren? eſpecially whether they will or no? were not this to hang the Chriſtian libertie of the whole Church Militant upon the arbitrary proceedings of ſome few perticular congregations only? Good Sir conſider of it.

To the exceptions which are juſtly alledged againſt the peremptorineſſe of ſome Eccleſiaſtical Synods and Aſſemblies which think they may Parallel their own deciſions with thoſe of the Apoſtolical Church of *Jeruſalem* Act. 15. which were infallibly certaine of the Holy Ghoſts Aſſiſtance, or elſe might poſsibly have erred, and conſequently ſeduced all Chriſtians unto the end of the world, which would bee blaſphemy of the greateſt magnitude to imagine; You aske wherefore may not every perticular Miniſter ſay it ſeemeth good to the Holy Ghoſt and me? To which I anſwer, that your Miniſters and you too, may bee raſh in ſaying ſo, as you are in other matters: Who can hinder you? But muſt all the world bee mad or ſottiſh to beleeve you? becauſe you are raſh to ſay you know not what? You ſay, that what ſeemeth good to the Holy Ghoſt, ſhould likewiſe ſeeme good to all Miniſters; I ſay ſo too; but not contrariwiſe? which reſts on you to prove, or not require obedience as though the Holy Ghoſt were in your boſom, were at your beck: It is true, that whatſoever the Church does rightly bind or looſe on earth, is infallibly confirmed in heaven; but that upon this preſumption, every *A S.* a Synod or Aſſembly may take upon them to bind and looſe, ſuch as are not of their Congregation preſcribing both Diſciplin and Doctrin unto their brethren, according to their owne imaginations; much leſſe expect that others ſhould take their Deciſions to be Oracles, and themſelves little God Almighties; Is a character of ſuch high ſloane conceitednes and preſumption, as ſince the creation was never eqqalized by any, except the ſon of the morning, *Lucifer* himſelf Eſ. 14. 12. 13. Surely if God ſhould ſay of theſe men (as he did ironically of *Adam*) *behold they are becom*

like

likens; they can make new Scriptures, new religions; they are like enough to take him at his word, ſtill ſoothing themſelves in their fond attempts, until with *Adam* they were excluded Paradiſe?

You think you may ſay *it ſeemeth good to the Holy Ghoſt and you*; and what if I ſhould graunt you may poſſibly in ſome ſence, ſay ſo unto your own heart with a good conſcience? Muſt your conſcience therefore become a rule, a yoake to other mens? And if the Bleſſed ſpirit ſhould at any time beare witnes unto your ſpirit, or unto the ſpirit of a whole Parliament and Synod, what were this to the ſpirits of other men? Muſt not they waite with patience untill the Bleſſed Spirit bee pleaſed to viſit their Spirits likewiſe, before they can joyne with yours or the Aſſemblies Spirit? But if the Synods Determination of this or that controverſie ſhould ſeeme good unto the Holy Ghoſt, as the Churches Decrees of *Jeruſalem* did; Muſt they therefore bee impoſed upon the Country, the whole world? Is not this to equalize your Synodal Canons with thoſe Decrees of the Apoſtolical Church of *Jeruſalem*, and ſo make Scripture of *yours* as well as *theirs*? Is not this to adde to Scripture? Nay, to alter it? For adding to it is *ipſo facto* altering, and it is ſaid *thou ſhalt not adde thereto*? Deut. 4. 6. Revel. 22. 18.

Can you or any Synod ſay they are, or will be at any time, at their pleaſure infallibly aſſiſted by the Holy Ghoſt? If not; Why doe you take ſo much upon you? But you will ſay, you faſt and pray; you mean and hope well; May not a companie of Tinckers and Coblers ſay the like? But you are more wiſe, learned, noble, and therefore think it fitting that others ſhould yeeld to your determinations, rather than you to ſuch as are ruſtick, illiterate, and obſcure; This in curteſie, may bee granted you, in part, that is, the not ſubmitting your conſciences to Independents; they ſeeke nothing leſſe, beeing ſtill willing to expect and pray for you with all long ſuffering and patience: What poſtumate diſpenſation then ſince the Apoſtles leaving us, have you, not to doe the like? They are the Presbyterian Doctors whoſe *Aſſes* muſt paſſe for *Trumpeters*, and whoſe *Geeſe* are *Swans*; whoſe warres muſt be thought better, and payde for dearer than any of their neighbours; whatever they ſay muſt be accounted Seraphical; and Mechanicks, all Lay-men waive their owne reaſon and religion whilſt they worſhip their's:

'Tis

'Tis true, that Jesus does tacitly commend *Nathaniel* for beleeving in him, because he heard him only say, that Hee saw him under the Fig-tree; yet withall he tels him that hee should see greater things than those *Ioh.* 1. 50. that is, hee should see that, which would be a full and just ground of a higher degree and measure of faith in Christ: in like manner, *Paul* when he falls upon intergatories with the *Iewes* his brethren after the flesh saying, *How shall we escape if we neglect so great salvation?* He tells them withall that it was such a salvation *as first began to be preached by the Lord himselfe, and afterwards was confirmed unto us by them that heard the Lord, God bearing witnes therunto both with signes and wonders and with diverse miracles and gifts of the Holy Ghost* Hebr. 2. 2. 3. 4. From whence it followes, that wee may now much lesse beleeve new Gospels, new doctrins which are not evident in Scripture within the reach of our own capacities, and apprehensions; or upon slender grounds, such as may possibly deceave us; or upon any other lesse grounds than what are abundantly able to satisfie both the strongest and weakest reasons and understandings of those from whom faith is required.

It is said in *Pauls* Epistles to the *Ephesians* that Christ gave some to be Apostles, some Prophets, Evangelists, Pastours and Teachers for the perfecting the Saints, for the worke of the Ministerie, for the edifynig of the body of Christ, till we all come in the unity of the faith; some whereof we find to have been more immediatly and largely gifted than the rest, as Apostles Prophets and Evangelists, to whom in their rare indowments and power of miracles, wee do not know any to have succeeded since the Apostles dayes: But whether may wee not take the want of them as a grievous curse upon all Christians with the rest of the world ever since? Whether can the Gospel bee truly and throughly propagated without such infallible officers? How can wee be assured that the Gospel has beene inviolably conserved and preached unto us without such glorious witnesses to bare testimony thereto by signes and wonders! How can the *Iewes* bee certaine that they have the law and Prophets conveyde unto them without beeing adulterated considering their severall captivities and persecutions? Who knowes whether *Ezra* his memory might not falle him, in restoring unto them the Scriptures, as it is reported of him, after they were said to be almost all consumed by fire,

fire, when the *Chaldeans* tooke *Jerusalem*? *Sixtus Senensis Bibl: Sanct. l.* 1. *Ezra*, pray, must their own or other mens reason be the handmaid to lead them through these Laberinthes.

Wee see in Genesis 27. that when *Isaack* had an intension to blesse *Esaub*; *Jacob* by his mother *Rebeckah's* counsell, having covered his hands and neck with kidskins, subtilly counterfetted himselfe to bee *Esaub*, and so beguiled him of his blessing: in the carriage whereof we see that *Isaack* conceived it was *Jacob's* voice, but that the hands were the hands of *Esaub*; whereof though he doubted, yet he suffered himselfe to be swaid that way, in regard that *Jacob* affirmed himselfe to bee *Esaub*; verse 24. even so is it with multitudes of Christians in many poynts of controversie, whilst the Scriptures furnish us with testimonies which in some respect seeme to make for both sides; however, in regard we cannot beleeve them both, I conceave a man may safely betake himself to that wherein he apprehends more evidence of the two; and though it prove the wrong, yet God may accept of his indeavours and good intension, who did not blame *Isaack* for thus blessing *Jacob* through an errour, who yet since he had suspition of him by his voice, might have satisfyde himselfe concerning him, had he but felt the other parts of his body which were not counterfetted.

Paul likewise although he was a great blasphemer and Persecuter 1. Tim. 1. 13. Act. 26. 9. 10. 11. Yet he said of himselfe that *he had lived in all good conscience before God until that day* Act. 23. 1. *It is a very small thing that I should bee judged of mans judgement*; I *judge not my selfe, for I know nothing by my selfe* 1. Cor. 4. 3. 4. and Rom. 14. 6. It is said *He that regardeth a day regardeth it to the Lord, and he that regardeth not the day unto the Lord, he doth not regard it*: *He that eateth, eateth to the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not and giveth God thanks*: From all which way he gathered, that a good meaning and intention is greatly excusable before God, though it were in an erroneous way of serving him. For all which respects the Presbyterians do not only show themselves injurious in discipining, and ruling over their brethren, over whom they have no power, being Freemen, Free-Christians equall to themselves; but sacrilegious to Gods bountifulnesse and long suffering, who like the Scribes Phariſes Hypocrites lay heavie burthens upon others, but they themselves

ſelves will not put a finger to: Luk. 11. 46. who ſtreighten, if not quite dam up the way to heaven, not ſuffering others to enter, nor yet go in themſelves. *Matth.* 23. 13. Good now let us faſt or feaſt; let us obſerve Holy-dayes or not; and ſo for other matters, according as Gods ſpirit ſhall guide us thereunto, and not the Spirit of a Presbyterie, unleſſe wee could ſee more in it than in our own.

Pag. 105. You ſay *The ſupreame* [*Church*] *Iudicatorie may feare that if they judge any thing amiſſe, their judgments will not be approved, and put in Execution with perticular Churches; and in all human probability they are like to be croſſed:* Pray demur a little, and conſider whether in theſe few lines you have not utterly demoliſhed that mighty (but imaginary) *Babel* of unlimmited authoritative Juriſdiction which you had raiſed unto your Claſical Presbyteries or Superlative Eccleſiaſtical Aſſemblies? Doe you not here of your own accord acknowledge that in ſome caſes, i. e. *If they judge any thing amiſſe, the Supreme Church Judicature it ſelfe may feare her judgements will not be approved and put in execution* (ſo much as) *in perticular congregations?* yea, *and that in all humane probability they are like to be croſſed?* Since then you graunt your Synods and higheſt Church Aſſemblies may judge amiſſe; and that in ſuch caſes perticular Churches may refuſe to yeeld obedience; will it not follow by undenyable conſequence that ſuch perticular Churches muſt have Power to examin and even judge the judgements of ſuch Aſſemblies according to their owne reaſons and underſtandings? And that whatſoever ſhall appeare to bee decreed or ordered amiſſe by ſuch Eccleſiaſtical Aſſemblies, according to the light of their own reaſon and underſtanding which God has given them, and not to be ſubmitted unto with a good conſcience, ought and muſt not be put in execution by perticular congregations? This is your owne doctrin ſometimes thought-unwares; For even on the top of the next page, 109. where you bring *M.S.* enquiring what ſhould be done in caſe an Oecumenical or Generall Counſel erre; you ſay you will returne him anſwer, when hee tells you what muſt bee done in caſe the Parliament ſhould erre, or if the great Sanedrin of the Old Teſtament or the Councel of *Jeruſalem* had erred; and yet you might remember to have objected thrice in this frivolous diſcourſe of yours upon the like occaſion, that *Quæſtio non ſolvit quæſtionem*: But do you not perceive a little ſpirit of perverſeneſs

in

in your ſelfe, that you can thus prevaricate? thus play at faſt and looſe? Did you not juſt now confeſſe (oh the power of truth! That *if the very ſupreme Church Judicature ſhould judge amiſſe ſhee may feare her judgement will not be approved and put in execution by particular congregations?* And doe you ſo ſoone boggle at the ſame Querie afterwards? Will not this ſmal pittance of ingenuity reconcile you (how fierce ſoever) unto the Independents? Either then recant this and ſuch other paſſages; or ſtand to them, and burn that confuſed volumne of Sophiſtical diſtinctions and meere contradictions.

Pag. 170. 171. You ſay *the example of the Proteſtants in France ſuing for a toleration of their Religion ſerves nothing towards the obtaining the like for Independents in England*: But why pray ſo Magiſteriall and peremptory? Have not the Independents fought for the Parliament againſt the Cavaleers? Did they not refuſe to joyn with the Cavaliers in fighting againſt the Scots? Your Presbyterian Diſciplin had ſcarce been ſetled in *Scotland* by Civil and Eccleſiaſtical authority, which you ſo much boaſt of in page 160. if Independents had not done that for you which you were not able to do for your ſelves? And doe you thus requite them? Was there not the ſame reaſon for the *Scots* ſome few yeares ſince to have ſubmitted themſelves unto the *Engliſh ſervice-booke*, then adored by ſuch an Engliſh uniformity, and ſent, yea attempted to bee impoſed upon them by the Eccleſiaſtical authority of England; as that the *Engliſh* and *Iriſh*, two numerous and renowned Nations, muſt now be ſubjugated by fire and ſword unto a *Scotch Directory*? Surely if there be a God in Heaven, or any conſcientiouſneſſe on earth, it will never bee, or nevet long endure; *neſcis quid ſerus veſper trahat*: you ſay *the Proteſtants of France were compelled to idolatry and to bee actors in the damnation of their owne ſoules againſt the light of their conſciences*: And what if it be ſaid the Presbyterians profeſſe and practiſe the ſame againſt the Independents, againſt all that differ from them barely in opinion? All the principles which concerne coercive Diſcipline *in, about,* or *for* the Church are common both to Papiſts and Presbyterians? Inſted of arguments and reaſon, Will you not ſay 'tis *falſe, fooliſh, fond, idle, ignorant, childiſh, curriſh, contradictorie, impertinent, non ſence, nothing but wind and words of Goodwin*? page 169. &c. How long will this Great Goliah of the Presbyterians thus boaſt himſelfe? How long will the

braying of this fowle mouth'd *A*S. diſquiet the people of God? Pack up your pedlers budget of ſuch abſurd diſtinctions abominable contradictions, unſufferable tautologies, (to ſay no worſe) and be gon, even any where, that we may be quit of you; ſpeake or write to inſtruction or edifying hereafter, or elſe hold your peace for ſhame of God and men: But do you not know that *it ſhall be more tolerable for Sodom and Gomorrah, than for many people amongſt whom Chriſt wrought moſt of his miracles?* Know you not that many who live and dye Papiſts becauſe through ignorance, (as *Paul* whilſt he perſecuted the Saints 1. Tim. 1. 13. Whom God therefore had mercie on) ſhall riſe up in judgement againſt all Proteſtants which know Gods will and do it not? Doe you not take it to be mad doctrin of *Pauls* when he preſuppoſes there may bee a caſe when the beſt Chriſtians (I ſay not Presbyterians) may, nay, *ought never more eat fleſh drinke wine, nor any thing whereat a brother ſtumbleth, is offended or made weake?* And yet if you beleeve Rom. 14. 21. 1. Cor, 8. 13. you may finde it Evangelical, a little othergates, than ſuch ſtuffe as you baptize with Orthodox, and then think it pleaſeth the Holy Ghoſt, (becauſe ſuch men, ſuch duſt and aſhes as your ſelfe know no better,) that all the world, will they, nill they, muſt fall down and worſhip it:

If Independents ſay, they have no faith in communicating with your mixt multitude, and joyning in an *Engliſh Directory*, alias a *Scotch Common-prayer-booke*; and you notwithſtanding by impriſoning or diſcountenancing compel them to it; doe you not make them commit Idolatrie? Are they not damned becauſe they doubt thereof? Rom. 14. 23. Can the Prieſts in *France*, the Divels in Hell, or Presbyterians any where, do worſe by *Proteſtants?* But you promiſe largely; you ſay the Presbyterians will not compel the Independents to act againſt their conſciences: only you will not ſuffer them to ſeduce other mens conſciences: What an *Agrippa*-like halfe Chriſtian paradox is this? Doth the truth conſtraine you to acknowledge that compelling Independents to joyn with you in your mixt communions and ſtinted worſhip againſt their conſciences, would amount unto Idolatrie? and may they not inſtruct their Families, friends, brethren, and all ſuch, who gaſpe after a word of knowledge, or but deſire to be inſtructed by them how to decline Idolatrie, and worſhip God in ſincerity and truth?

Did

Did not Nature engrave it in the hearts of al men, that it is better to obey God than man? Did not the Apoſtles for our clearer underſtanding reſolve it when 'twas made a queſtion? Act 4. 19. Are not all ſuch condemned for unprofitable ſervants who put a candle under a buſhel? For lapping up their tallent in a napkin? For not ſtrengthning others after they themſelves are converted? And though you ſo often upbraid this as a licentious courſe and way, to let in all Hereſie and impiety; have patience if I tell you the Papiſts ſay the verie ſame for excluding Proteſtantiſme out of their Dominions; and neither you as profownd an *A S.* as you take your ſelfe to be, nor all the Presbyterians in the world, can ſay one tittle more than Papiſts doe in this behalfe: now, wherein your *Divinity*, your *Diſciplin*, your *Righteouſnes* exceeds not that of Papiſts; take it not ſo hainouſly, that Independents who have not ſo learned Chriſt, may not, dare not joyne with you: yet if upon a ſecond conſideration hereof you ſhall ſtill remain head-ſtrong, baniſhing all farther truth, leſt ſome Hereſies ſhould creepe in therewith; good now, do but diſcover to us a poſſibility how after the Presbyterian rule, (which, according to *A S.* ſayes *the Civil Magiſtrate has power not to admit the true Church, or to turne it out, though it had beene admitted and eſtabliſhed by law.*) The *Roman* Church can ever be reformed, or the *Iewes* converted to the Goſpel:

Concerning the Churches of *New-England*, you ſay their Independency is worſe than Hereſie; you ſtrengthen your ſelfe in denying them a toleration in *Old-England*, becauſe they will not graunt you one in *New-England*, and yet you bid them begon thither and live in peace: but tell me a little; how can they be ſecure in *New-England* from the omnipotency of the Presbyterian Diſciplin which is as covetuous and ambitious as *Rome* it ſelfe which claim's no leſſe than all the World? ought you not to endeavour their converſion equal to your brethrens of *Old-England*, and that as well unto your Diſciplin as to your doctrin? Are their ſoules not worth ſaving? Or their Country not worth living in? the ſoile is thought no whit inferiour, if not better then the beſt in *Old-England*, though there be not ſo good plundering for money and rich moveables: But why ſhould not the ſoules of your *New-Engliſh* Brethren bee as deare unto you, as thoſe of *Old-England*? Or though your Brethren of *New-England* ſhould know the way to heaven of

themſelves; How can you with a quiet mind endure they ſhould get thither without your *Paſſe*, your *Mittimus*, your *Peter-pence*? Or why may not the *Old-Engliſh* be thought as charitably on, or find the like favour from your over diligent Presbyterie? But put the caſe you did really deſire the *New-Engliſh* their converſion? you approve of them in ſuffering no opinions to be publiſhed but their owne? If this Diſciplin be ſtrictly obſerved; How can they poſſibly attaine to better light and knowledge? What courſe will you take for their informing, for convincing them of this worſe than Heretical tenet as you call it, if to their's, and your Church pollicy, they ſhould lykewiſe attaine as ſharp a Civil ſword as yours? Or put caſe that even your own moſt excellent Doctorſhip were not ſo ſound or orthodox as ſelf conceited, which many have ſtrong preſumptions for, who are thought better able to judge thereof than *A S.* himſelfe, will you put your ſelfe in an impoſſibilitie of ever being reformed except tumultuouſly or illegally, both waies compulſively? Was ever any *A S.* ſo dull, ſo ſtupid, ſo voide both of Civil and Chriſtian policie? But what ſhall I ſay unto you, ſince according to your *Theologie*, nothing is ſo likely to prevaile with you as cudgelling?

Page 172. You ſay that *refuſing to tolerate the Independents will helpe to confirme the Churches and people in the truth of Presbyterian Diciplin and Doctrin; that many men are led by authority, and take many things upon the truſt of great men &c.* Phy *A S!* Are you not aſham'd thus to uncover the nakedneſſe of your Churches? To tell us and them that the Presbyterian world takes up a religion and government upon truſt? And if the Venerable and learned Aſſemblie, as you ſtile them, ſhould not graunt a toleration of any thing but Poprie or Turciſme, would not your good people whom you ſpeake of, be as eaſily confirmed of the truth thereof? Surely they will, unleſſe they bee wiſer than their Anceſters, which will not be beleeved.

Page 179. You ask *What power hath either King or Parliament to intrude and force upon the Kingdome new religions or a toleration of all Sects?* And ſay *the Parliament aſſumes no ſuch power to it ſelfe*: If this bee true; How can it ſettle (not to ſay intrude as *A S.* does improperly and unmannerly) the Scotch Presbyterian diſciplin in *England*, more than the Independency of *New-Engliſh* Churches? For ſince the Churches of

Scot-

Scotland and *New England* for Doctrin agree in fundamentals, differ onely in Diſciplin, and as *A S.* alleadges, doe perſecute all opinions but their own; How come the *New-Engliſh* and *Scots* not to be both Sects alike, ſince *A S.* calls the Apologiſts a Sect? But hee ſaies the Presbyterian Government is already eſtabliſhed in *England* in the *Dutch*, *French*, *Italian* and *Spaniſh* Churches page 160. And I anſwer that hee may as well ſay the Popiſh government was ſetled in *England*, becauſe permitted to be made uſe of in in the Queens Chappells and ſo many Ambaſſadours houſes, little otherwiſe than was the Presbyterian: But if the Presbyterian government bee already eſtabliſhed, what needs all this imprecating, this conjuring of *A S.* yet for a farther ſetling of it? But if the Parliament may not, as *A S.* ſaies, intrude and force upon the Kingdome new religions; and ſince the Civil Magiſtrate as you likewiſe ſay page 166. if he follow Gods word *cannot graunt a toleration without conſent of the Church if he judge it bee not corrupted*: Why doe you not then betake your ſelfe to the Synod, forbearing to be farther troubleſome unto the Civil Magiſtrate, untill it bee at leiſure to talke with you for ſtigmatizing of it *worſe than mad, corrupted by bribery, or ſome other way*, page 166. unleſſe it deſcend uuto ſuch notions only as *A S.* arrives to:

And why, I pray, muſt the Parliament needs tolerate all *A S.'ſes* to think they are worſe than madde, corrupted with money or ſome other way, if they ſhould tolerate a new Sect, you mean Independents, i. e. any that but differ from one another in opinion, and ſuch are all, as will not upon any occaſion ſay, black is white, and white is black, or ſeeme to beleeve any thing elſe implicitely? I know your meaning, your grand and common (more than underſtood) objection; that there is but one true religion, but one faith, one way to Heaven; and why ſhould wee then ſuffer men aud women to bee of ſo many different waies faith's and religions? For anſwer hereunto I can bee contented to graunt that there is but one true religion, one true faith and way to Heaven; But who can tell mee the preciſe and juſt precincts thereof? What mean they by one true religion, one way, one faith? The *Papiſts*, *Lutherans*, *Calviniſts*, all Epiſcopal and Presbyterian diſciplind men generally are of this opinion; each of them, whole Nations and People, damn for the moſt part hand over head, all other profeſſions but

but his own; and even amongst these who by compulsion they will bee sure to make as good Christians as themselves, to any mans thinking but their own, how few of them notwithstanding will they allow to get into Heaven with them? Would it not be wonder if this Circumference, this little continent of earth, should satisfie the vast desires of such, who seeme to think, that the Heavens so infinitely more capacious, were only made for them and some few of their familiars? O the malecontednesse of such Spirits! To say nothing of *Mahometans* nor any sort of *Pagans*, no nor *Jewes* who yet were the beloved Nation of the Lord, who promised to make all their enemies his owne; To say nothing neither of *Papists*, nor millions of *Christians*, especially in the East which never heard more of Poprie, than *England* had of Presbyterie five yeares agoe; (which you may say was but a little, though since too much) would it not be a harsh sentence for men of the Classicall Presbyterian-way to passe, which must send hedlong to Hell all *Lutherans*, *Calvinists*, *Independents* with sundry other differing Protestants? Perhaps you will say though they live *Lutherans* or *Independents*, they may die Converts, or well-willers to the Presbyterian Discipline and Doctrin: I answer, that this is such a May-bee, that if it come not whilst they live, I'le passe my word 'twill never happen afterward: You may as well say or think they may die *Jewes* or *Papists*, were you not apt to flatter your selfe, or glad to say any thing, rather than by plaine argument be made appeare as if you thought, God had first made the joyes of Heaven, and in the fulnesse of time sent his Son to repurchase them, for your fond opinions onely to vapour in; But in case you doe not thus reprobate all *Lutherans*, *Independents* and such as differ from you in opinion, allowing them a possibilitie, even whilst they live and die *Lutherans* or *Independents*, to find the way to Heaven; why will you then not let them goe their own way? What if it should seeme to you the farthest way about? May it not prove the neerest home, according to the proverb? I am certain it must be the surest way to them that know and apprehend no other: If then you cannot possibly decipher or chaulke out unto me exactly this only true religion and way to Heaven, without imminent danger of streightning or enlarging it, do not take upon you to make enclosure of it, or compell others to leave their owne way, unlesse you could bee infallibly assured, that

were

were a better which you put them in, or were able to make them reparation, if it prove a worse.

There are two great controversies which have set both State and Church on fire, about which so many Pamphlets have beene scribled, and not a few continued musing untill their heads grew addle, which yet, in my slender judgement, may be fully Stated in a verie few lines only: That in the Civil State, is betwixt Magistrate and Subject; On the one side it is alledged, that if everie soule, the whole bodie of a people or Nation must be subject unto the Higher Powers in all cases, whether they govern justly or tyrannically, then would it rest in the Magistrates breast and power to ruin and destroy the whole Nation at his pleasure: On the otherside, if the people may in some case deny subjection, it must bee in such as they apprehend themselves in imminent danger of destruction; and then it will follow, that so often as they apprehend this imminent destruction, this necessitie; soe often they may deny subjection, which would render the Higher Powers obnoxious unto the bare pretentions of the people, if they did but withall alledge their feares were reall:

Both these I confesse are great stumbling blocks, yet the latter, as I conceive, is to be adhered unto; because it is a greater evil, to expose a whole Nation to destruction, than a Magistrate only: And lest it should be thought this tenet does expose the Magistrate unto the inconstancie and violence of the People; Let such remember that Magistrates are Gods Vice-gerents and as many times it happens that some scape better, for the present, For offending God than man but pay for it with a witnes afterwards; soe if a People shall injuriously imploy that naturall power and might, which God has given them only for their defence, against the Magistrates just commands and priviledges; God becomes so much more engag'd to vindicate them, by how much being few in nomber, in comparison of the People, they want an arme of flesh to helpe themselves.

As for the Church controvesie, it may bee said in behalfe of Independents, that unlesse differing and erroneous opinions bee tolerated; the most orthodox and rectified are equally Subject to bee persecuted: On the other side, Presbyterians say, that the permitting differing opinions in a State, is to open a flood-gate to all manner of Heresies and

Schismes:

Schysmes: What if wee did suppose these to bee the two Great Rocks of offence, which in some sense were no otherwise than *Scylla* and *Charibdis*; one of which you could not avoide without adhering unto the other? Does it not remaine then, that wee should consider which of them is accompained with the greatest inconveniences? The latter presupposes a possibilitie of entrance unto all Heresies; the former concludes a certainty of with-holding a great measure of Truth, and even a posibility of keeping out the whole Truth: Now, this truth is like God himself; even verie God himselfe, invallewable; we may not hazard the least attom, the smaleſt proportion thereof, for al other possibilities or impossibilities whatsoever: What? Shall we put our selves into such a condition, that if we be in an errour it shall be impossible for us to get out of it againe, unlesse the whole Civil State, the men of war, the world doe see it as clearely as our selves? That if as yet wee have but some degrees of truth and knowledge, it shall be imposible for us to attain to greater? That though we were in possession of the true Religion, wee should bee liable to have it taken from us by everie sharper Civil sword than our owne? This is your Doctrin page 13. where you say the Civil Mgistrate though Christian has power to admit Christian Religion; or when admitted to exile it afterwards; but God keepe such Presbyterian Principles from farther taking root in *England*.

But if King and Parliament may not force a new religion or Sect, suppose Presbyterian, upon the Kingdome; much lesse can the Synod which neither has, nor yet pretends, as is alleadged, to use the materiall sword? And if for matters of religion, all power originally is in Christ, as you sometimes acknowledge page 179. How can King, Parliament, or Synod wrest it from him? Nay, what thinke you? Is it not secondarily in the people, as well as Civil power which you affirme in the same page? And so doubtlesse is spiritual power; unlesse you will make God to have provided mankind better of a safegard, or libertie to defend their bodies, than their soules: If then the spirituall power be so inherently in the people next under Christ, as that they cannot so well renounce and part from it in many respects, by what they may of Civil; how can it be thought by any one that the King Parliament or Synod though never so much importun'd by a thousand such

A. Sses,

A.S.set, should goe about to settle a *New Presbyterian Scotch Government*, with an intention to force a conformity of the whole Kingdome, three quarters whereof cannot, as yet, be thought to submit unto it willingly, or for conscience sake?

Page 180. and elsewhere, you advise the *Independents* to quit their fat Benefices; but *Presbyterians* know how to quit the leane Benefices without your counsel: And where doe you find the Independents in such fat Benefices? What if you cannot find one of them in a fat Benefice? Will you not say good cause why, because the Presbyterians would quickly heave them out, and get themselves in? If they find any fatter than an other, and bee so liquorish; If they regard neither flock nor the Great shepheard of the flock Christ Jesus, but with *Esaus* or *Judas* prefer 30. peice or a fat Benefice before them both; let them at least carry it more cautelously, and not run skipping so, from one fat Benefice or Lecture unto a fatter, that all the world cry shame of them; I need not name them, they are knowne to everie bodie but themselves.

But prithee *A. S.*, tell mee, do'st thou not intend this as a pious plot and Master-peece of thine to accuse the *Independents* of fat Benefices, that they may bee provok'd to vindicate themselves by discovering who they were amongst the *Presbyterian* Rabbies that solicited so actively and dextrously, obtaining such an Ordinance for Tithes as all the subtle inventions of Antichristian Bishops could never get the like? Who they were that had more then a finger in helping sundrie Ministers out of their Livings partly for not paying the twentyeth part and other taxes; and so soone as Presbyterians had filld all Benefices and Lectures, to move, that Ministers might then bee totally freed from all manner of cessments; and is it not fitting it should bee so, think you? That they should set and keepe the Kingdome on a fire, in a desparate bloody Civil warre, and yet bee totally exempted from contributing towards quenching, towards obtaining of a blessed peace? I know these *Heathenish*, *Jewish*, *Popish* notions of *Tythes*, *Offerings*, and *oblations*, were long since abominated and abolished amongst our *Scottish* Brethren; And *A.S.* does well in not flattering the *English Presbyterians* therein, lest *Independents* should be further scandaliz'd at him, who, it is well knowne, are not guilty of such *Simonie*; they make noe

 bargain

bargaine of the Miniſterie of the Goſpel, as if it were an unholy thing; or themſelves like ſo many Coblers or Shoe-makers to proſtitute their labours, to them that proffer moſt; they compel noe man to buy of them whether they will or no, much leſſe at what price they themſelves will, what God requires to be given for nothing, Eſa. 55.1.2; They force no man to pay for that he never had, as Presbyterians doe ſuch as cannot with a good conſcience communicate with them in their ordinances; as if a Tayler or Hatter ſhould wrench your money from you though you lik'd not, would not have his wares, his ſervice: who will, may ſee the Bloody Tenet, and Iohn Baptiſt concerning tythes more largely.

Pag. 181. You ſay *the power of the Miniſterie, or Eccleſiaſtical power is able and ſufficient to beat down all ſin ſpiritually*: But pray tell me; can ſin be ſin politically, and not be ſin ſpiritually? Now if Eccleſiaſticall power can beat down ſin ſpiritually as you acknowledge; Will it not follow, that ſin ſo beaten down ſpiritually, ceaſes to bee ſin at all either ſpiritually or politically, and conſequently no neede of Civil power to puniſh it?

But to be briefe, as the Title promiſed for me; Our Saviour bids us do as we would be done to; that is, Love our Neighbours as our ſelves, on which commandment hangs the Law and Prophets, Math. 7. 12. and 22. 39. 40. and Paul tels us that Love is the fulfilling of the whole Law; Rom. 13 10. Nay our Saviour would not have us dare to aske forgiveneſſe of our heavenly Father, otherwiſe, than as we forgive our Brethren. Math. 6. 12. 14. 15. Now, amongſt all ſorts of tranſgreſſours, there is no one offendeth ſo highly, ſo undoubtedly againſt this law of loving his neighbour as himſelfe; or doing as hee would bee done to; as he that perſecutes, that but diſturbs his Neighbours welfare, becauſe he differs from him in opinion, for cauſe of conſcience though erroneous; which I prove thus:

Every man hath ſo much of an Athiſt in him, by how much he eſteemes not the enjoyment of his conſcience, above all enjoyments under heaven; And though we have known many turne, ſome with more facility, others perhaps not without ſome difficulty, from *Popiſh* opinions unto *Epiſcopal*, and then from *Epiſcopal* to *Presbyterial*, according as either of them became more commodious, gainſome or faſhionable; yet,

yet, if Athiſme not having totally taken poſſeſſion of their hearts, they began at any time to demur or ſcruple, according to the remnant of conſcience which might be remaining in them; it was never knowne that ſuch were contented to have even theſe reliques of conſcience perſecuted or diſquieted, how ſoever abſurd and Heretical they might ſeeme to other men; and therefore ſuch as raiſe any manner of perſecution againſt their Brethren for conſcience ſake, which they could not be contented to have done unto themſelves, unleſſe they were very Athiſts, muſt neceſſarily be the greateſt offenders againſt this Law of loving our Neighbours as our ſelves, of any in the world: And although I am enforced at preſent to apprehend you in this gall of bitterneſſe, yet my prayers and hopes ſhall be, that with the Apoſtle 1 Cor. 6.10.11. it may be only ſaid hereafter, that *ſuch were you once; but you are now enlightned; you are waſhed; you are ſanctify'de*; which God graunt in his good time and pleaſure.

TWENTY SIX *Difficult* QUESTIONS *Eaſily* Anſwered concerning a toleration of differing opinions.

Queſt. 1. IS it not the greateſt *preſumption* for a man to bee overſwayde with his owne opinion, when others for the moſt part ſubmit themſelves to be governed by moſt voyces?

Anſ No: but far more preſumptuous are they, who not content to injoy quietly their own opinions, proceed in compelling others to joyn with them therein, which yet may poſſibly bee as erroneous as other mens.

Q. 2. Is it not the greateſt *hazard* for men to build their faith upon their own private interpetation contrary to the Decrees of Synods and eſtabliſhed lawes of Kingdomes?

An. No: becauſe broad is the gate which leadeth to deſtruction, and narrow is the path which leadeth to ſalvation; though many bee called, few are choſen; and every man muſt be ſaved by his own faith, not by the faith of Parliaments or Synods.

Q. 3. Is it not great *indiſcretion* to bee led away by a mans private reaſon and underſtanding contrary to the judgement and ſenſe of many, and thoſe perhaps the wiſe and learned?

An. No: becauſe a man is to bee guided by his owne reaſon in all things and at all times; *and it would be a double errour, a Sin againſt the Holy Ghoſt, not only to erre, but alſo to erre againſt his own reaſon and underſtanding.*

Q. 4. May it not ſeeme *ſingularity* for ſome one, or a few inferiour people, to be totally governed by their own judgements and opinions, when the whole Nation is uniforme?

An. No: becauſe *there is no mean betwixt beeing governed by a mans own reaſon, or that which is his implicitly, his ignorance.*

Q. 5. Is it not an *ungodly* thing to ſuffer men to be of any religion?

An. No: for both our Saviour, his Apoſtles and the Primitive Chriſtians did the ſame, neither is it in the power of fleſh and blood to hinder it.

Q. 6. Is it not the moſt *unſeemly* ſight to ſee the people of one Citty run ſcambling from their Pariſhes to 20. Conventicles where ſo many ſeveral doctrins are taught?

An.

An. No: but far more monstrous and abominable in the eyes of God, for people of 20. severall opinions for feare or favour to assemble and joyn together hypocritically in one way of worship or Church discipline.

Q. 7. But may wee not yeeld *conformity* of the outward man as a matter of great decencie and order in such cases which wee doe but doubt of, not certainly know to be forbidden?

An. No: Because it makes us hypocrites, twofold more the children of the Divel than we were before, and worse than they, who, yet unjustly, did overpresse us to conformity.

Q. 8. Ought we not then at least to *keepe our different opinions and religion unto our selves* in obedience to the Civil Magistrate that commaunds it?

An. No: because it is better to obey God than man; and Christ sayes we must not feare them who can kill the body only; bidding his disciples speake that in the light which he had told them in darknesse, and on the house tops what he had told them in the eare, affirming that he would deny whosoever should bee ashamed or deny him; Act. 4. 19. Mat. 10. 27. 28. Marke 8. 38. 2. Tim. 2. 12.

Q. 9. If Jesuited Papists and other subtle Heretickes be suffered, will they not likely *seduce* many unto their erroneous by-pathes?

An. Though a toleration of erroneous opinions may gaine some to Sathan, yet Truth being therewith permitted to be published and improved, will in all probability, not only gain so many more to God; but any one thus won to God, unto his Truth, is worth thousands of those that fall from it, or rather from the seeming profession which they made thereof. 1 Ioh. 2. 19.

Q. 10. But may not the *multiplying of Heresies stifle or expel the Truth*, like as the abounding of tares and weeds often choake the Wheat, and for this cause not be permitted?

An. Though it seeme so to many at the first, yet our Saviour in the Parable of the Tares Math. 13. teaches us a quite contrary doctrin, and forbids [Heresies] the Tares to bee pull'd up before [the day of judgment] the the Harvest verse 30. 39. least the Wheat [the Children of the Kingdome True Professours] verse 30. 39. bee therewith rooted up.

Q. 11. Is

Q. 11. Is it not wonderful *extravagant* that men & women ſhould have a latitude to yeeld obedience to no manner of diſciplin or doctrin than what they themſelves liſt?

An. No: unleſſe you will have them obliged to yeeld unto whatſoever diſciplin and Doctrin others liſt, though they neither underſtand nor know it.

Q. 12. But may it not likely prove a *ſubverſion of the Civil State* whilſt ſuch ſcrupulous people may upon all occaſion pretend out of conſcience to deny obedience to the Civil Powers?

An. No: For ſuch as are truly conſcionable in Gods, though but ſuppoſed work, and ſervice, are alſo more exact and conſcientious in rendring all due obedience unto man, unto the lawes and Magiſtrate, not only for feare, but more for coſcience ſake.

Q. 13. May not diverſity of opinions cauſe *diſſentions* or breach of love in a Country or Cyttie?

An. No: but rather the contrary, whilſt the Civil Magiſtrate countenanceth all alike and each man finds his neighbour not only permitting, but in ſome manner aſſiſting him out of love, in ſuch a way to heaven as he apprehends to be the only true way.

Q. 14. Is it not equally impoſſible for a Church-Society as for a Cytie to continue long *without a Government?*

An. Yes: if you meane ſpirituall Government with its ſpirituall Relations; for as a Church Society is ſpiritual; ſo muſt bee the Government in all Relations and reſpects.

Q. 15. But do we not by dayly experience in all places and houſes find the Independents *wrangling* with the Presbyterians about Church controverſies?

An. No: but rather the contrary; For if you marke it well, you may ſee they are ſtil the Presbytetians who generally begin firſt to find fault, and pick quarrells with the Independents opinions, not the Independents with the Presbyterians.

Q. 16. May not the permitting men to teach and imbrace new opinions be occaſion that we quite *looſe old truthes?*

An. No: for if all opinions be permitted, the true ones muſt neceſſarily be included.

Q. 17. But is it fitting then for everie man to be of what religion he will?

An. Yes

An. Yes surely; and far better so, than to bee of whatsoever religion an other will have him to be of, since one of them must necessarily fall out.

Q. 18. Must we then suffer men to run headlong in the way to Hell, if they have neither will nor understanding to prevent it of themselves?

An. Surely yes: wee must suffer what we cannot hinder.

Q. 19. But may it not be hindered by hindering so many erroneous doctrins to be published, which *if they never heare of they cannot long after*, nor beleeve in to damn themselves?

An. No: because a mans own phansie, Imagination and Discourcive faculty of themselves suggest and present unto his Memory variety of Opinions, though not so clearly perhaps at first; which if it bee not graunted him freely to debate, aske counsel, judge and make choice of, his condition were worse than beasts, incapable of doing either good o evil; and such as are carried away with every wind of novelty and false doctrin, were never sound in the true doctrin, though they might seeme so before, for want of oppertunity to show the contrary.

Qu. 20. If there be *but one true religion*, why should we suffer above one religion in a Country?

A. If there be but one true Religion we ought to be the more carefull how to get and keep it in the Country; not banishing any religion which in opinion of different Judges may *possibly* be the true one, and by such as make profession of it, (both, as wise learned and conscientious as our selves) is proemptorily affirmed to be the *only* true one.

Q. 21. Is it not a pious act to *compel* a companie of careleſse idle *people to hear a good sermon*, to do a good work whether they will or no?

An. No more pious an act, then for Papists to use the like compulsion towards Jewes and Protestants in forcing them to heare their sermons, masse, or Vespers.

Q. 22. Yea: but though they bee thus compelled to heare good sermons at first against their wills, the power and efficacy of truth is such, as that in likelihood it will win upon their affections, and work in them afterwards a desire to heare and practise them of their owne accord.

An. This is not likely; because we do not find in all the Gospel, that

that such unwarrantable means were ever sanctified to produce a good effect.

Q. 23. But have we not seen it by experience, that whilst the Papists in England were made go to Church, many of them were converted, and dyed Protestants.

An. The conversion of such Papists was rather to be suspected counterfeit to save their purse; and if it had been real at any time, we must attribute it to some private illumination, or other handy-work of God, and not to such means as are so contrary, both to the doctrin and practise of our Saviour and his Apostles.

Q. 24. May not the Civil Goverment interpose to punish such Church-members with whom the spiritual, by reason of their refractorines cannot prevaile?

A. Nothing lesse, since the Civil State or Government has no more power nor virtue to make a Papist turn protestant in England, than it can prevaile to make a Protestant become a Papist in Spaine.

Q. 25. Because Papists do ill in compelling Protestants to heare an Idolatrous Masse; may not Protestants do well to *force Papists to heare Godly sermons?*

An. A Protestant sermon is as Idolatrous to a Papist, as a Popish Masse is to a Protestant; and neither of them can more judge with the understanding, than see with the eyes of the other, besides that God regards only such as serve him willingly.

Q. 26. But can there be any hurt in forcing refractory people to be *present at religious Or the dest Assemblies*, where, if they will, they may be informed of the truth?

An. Yes: 1. Because there can come no good thereof through want of willingnes, which God only regards, in him which is thus compelled; and 2. Because this [forcing] is a doing evil that good may come thereof, which is prohibited, Rom. 3. 8.

FINIS.

7

MERCVRIVS AVLICVS

Communicating the Intelligence and affaires of the Court, to the reſt of the KINGDOME.

BRITISH MUSEUM

From Jan. 5. *to* Jan. 12. 1644.

SUNDAY. *January* 5.

WEE lately told you what faire entertainment Sir *Thomas Middleton* had at his own houſe (*Ruthin* Caſtle in *Denbigh-ſhire*) which we thought would have lodged him in his Winter Quarters this yeare; But his ambition to keep Chriſtmas in one of his own Houſes, drew him out againe to his Manſion at *Chirk Caſtle*, whither he came foure daies before Chriſtmas with his two brother Colonels *Mitton* and *Powell*; he would not abuſe the Caſtle with Ordnance (becauſe his own Houſe) but fell on with Fire-locks at a very ſink-hole, where the Governour Col. *Watts* was ready to receive him, and therefore gave a pretty number admittance (having an inner work within that hole) but when he ſaw his opportunity, he knockt them all downe that came in, and plyed the reſt ſo thick with Musket ſhot, that he killed 67 Rebells in the place, wounded many others, & beat off Sr *Thomas*, who grew ſo enraged that he plunder'd his own Tenants; in which action he ſpent foure daies', but heartily returne back on *Chriſtmas Eve*, to prevent Colonell *Trevor* who made towards him with his Horſe.

MONDAY. *Jan.* 6.

But the Rebels neare *Newarke* ſped worſe then Sr *Thomas*

Middleton

Middleton, for the Garriſon having Intelligence yeſterday-fortnight of 2 Troops of the Rebels horſe quartered at *Upton*, Colonel *Eyre* went out with ſome *Newarke* horſe, fetcht a compaſſe round about the Rebels head quarter, and broke down a Bridge: then gallantly charged the Rebels, who inſtantly fled towards that Bridge, which being broken, made foure of them drowne themſelves for haſt, the reſt (two whole Troopes both Officers & Souldiers) were taken to a man, who with their Colours Horſes and Armes were brought Priſoners into *Newarke*. Since which time the Rebels are all driven from the parts about *Newarke*, as you ſhall heare in the next.

TUESDAY. *Ian.* 7.

Theſe *Nottingham* Rebels having loſt two Troops, reſolved on a ſpeedy revenge, and therefore dealt with one Captain *Mathews* of the Garriſon at *Aſhby de la Zouch*, to betray the Lord *Loughborough*, who with ſome of his Officers dining at a Tenants houſe this Chriſtmas (as once a yeare his Lordſhip uſed formerly) *Matthews* advertiſed the *Nottingham* Rebels, who were inſtantly admitted into the Towne at that Port where *Mathews* had the Guard; But his Lordſhip with ſeaven Gentlemen hearing the Rebels were enter'd, forced his way gallantly with his Sword through the Rebels, into the Mannor Houſe, whence drawing out ſome Force, he beat the Rebels forth againe with the ſlaughter of 14 of them. Since which, *Mathews* was judged by a Court of Warre and deſervedly hanged.

WEDNESDAY. *January.* 8.

Had theſe Rebells took his Lordſhip and the reſt, we doubt not of their uſage; for the Rebels are commonly moſt Barbarous upon ſurprizalls. As appears by Colonel *Ludlowes* Officers, who on St *Innocents* day laſt came into Mr *Beckets* houſe in *Lavington* Pariſh in *Wiltſhire*, and finding Captain *Penruddock* (ſecond ſonne to Sir *John Penruddock* late High Sheriffe of *Wiltſhire*) aſleep in a chayre after two nights hard duty; firſt pulled the poor Gentleman by the haire, then knockt him down, and broke the ſtocks of two Piſtolls about his head, never ſo much as tending him Quarter; the Gentlewoman and her three Daughters fell upon their knees and begg'd for his life, ſaying he was a Gentleman, telling whoſe ſonne he was;

which

which the Rebels no ſooner heard, but a bloudy villain (a Collier) ſet a Piſtoll to his belly, ſwore he would kill him for his Fathers ſake (a Gentleman of known Loyalty) and ſo moſt barbarouſly ſhot him dead, though the Gentlewomen all the while were on their knees begging with teares. But theſe Rebels Proſpered accordingly, for theſe were part of thoſe whom Sir *Marmaduke Langdale* killd and took at *Salisbury* on Monday was ſevenight. THURSDAY. *January* 9.

But though the Rebels uſe His Majeſties good Subjects like Rebels, His Majeſties Forces often uſe the Rebels little worſe then good Subjects; for on Thurſday laſt ſome Parties being ſent out from *Belvoir* Caſtle and *Weverton* Houſe, marched to *Oukham* in *Rutlandſhire*, where they took 12 Troopers belonging to *Burghley* Houſe, and two Sequeſtrators, one whereof is Mr *Bonner* the moſt active Rebel in all thoſe parts, yet not a man of theſe had the leaſt ſcar or wound, nor any other injury further then impriſonment, which is not like that wofull Captivity endured at *London* by ſuch as ſuffer Bonds for their Allegiance to His Majeſty.

FRIDAY. *January* 10.

But the Garriſon at *Abingdon* have leſſe humanity, for their own friends at *Henly* clamour againſt them; this day they were bringing home 24 load of Hay, but Colonel *Blagge* Governour of *Wallingford* ſent out 50 Horſe commanded by that Couragious Captain *Michaell Warton*, who brought him in all thoſe loads of Hay, the Horſes (with) the men.

SATURDAY. *Jan.* 11.

To prevent them in *Abingdon* from thus ſtealing out to rob the Country, ſome Horſe and Foot went this day from *Oxford*, purpoſing to break a Bridge where the Rebels got in much of their Proviſion; which was done accordingly. While this Action was in performance, the Rebels drew out of *Abingdon* to fruſtrate the deſigne, but were handſomely welcomed, betwixt 30 and 40 of them being killed in the place, whereof foure Officers, with many others wounded. And though there were but ſixe of His Majeſties men loſt, yet the Rebells 40 were infinitely the leſſe looſe, for by a ſtragling Bullet here was ſlaine that moſt gallant couragious Gentleman

Sir *Henry Gage*; one who not onely forsook his advantages abroad, freely to adventure all in His Majesties Service (wherein for the time no man out-did him) but was also Master of so much sweetnesse and excellent temper as hath made him universally beloved and lamented.

And now we must tell the World, that on *Friday* last (*Jan.* 10.) the Rebells murthered the *most Reverend Father in God* William *Lord Arch-Bishop of Canterbury*, on a Scaffold upon *Tower hill*, after they had kept him Prisoner above foure years (*viz.* since *Decemb.* 18. 1640.) during which time they appoynted Committee upon Committee to find something to accuse him of; but after all their search and scrutiny, the Committees still flung up their Papers, as men that had travel'd in vaine; for the more they rip't him up the more sound they found him, one of them acknowledging in a Letter to his Lady, that *the World was mistaken in nothing so much as in the Arch-Bishop of Canterbury*; for (as Sir *Edward Deering* himselfe confesses in Print) *The Arch-Bishop was ever the same man take him from* St Johns *to* Lambeth, *he still kept his stand, never swerving from those honest Principles he had proposed to himselfe*. At last the Brethren passe over *Tweed*, and then that malitious Scot (*Alexander Henderson*) demands the Arch-Bishops life, as an impediment to their Reformation, alleadging *things in Scotland could never remain secure if* Canterbury *were left alive*: the Lord *Say* (of the same complexion) joyfully seconds *Alexander Henderson*, who with M. *Saint Johns*, M. *Strode*, *Harbotle Grymston*, and a few more, undertake to dispatch him. For which purpose the Close Committee Ordered *William Pryn* (twas he) to Plunder the Arch-Bishops papers in the *Tower*, and he spared not a leafe. Having robbed him of all his proofes and defence, they now afresh hurry him to his Answer (first cut out his Tongue and then bid him speak for himselfe.) They began pretty early with him, for they charged him with some things done in the 43 yeare of the Raign of Queen *Elizabeth*, urging all that Malice or Forgery could say, and all he could say against himselfe, for they often objected out of his owne *Diary* (now published in Print by that grand Forger

William

William Pryn who interlaced it with ſeverall fictions, though ſtill it retaines ſo much truth, as will juſtifie the Arch-Biſhop to all Poſterity.) Who for all this, anſwered with ſo much skill, integrity, and reſolution as ſtrook a horrour into many of his bloudy Iudges, ſo as they ſtaggerd to vote him guilty, till a Petition (penned at *Weſtminſter*) went about *London* to ſee how many Browniſts deſired his death, which paſſed as a *Shibboleth* to try th ir Malignancy, for thoſe hazarded a plundering that refuſed ſubſcription. This Petition returned to *Weſtminſter* (the place from whence it came) by vertue whereof in a thin, packt Houſe the Men of bloud out-cryed the Major part (yes the Major part) who ſate by in tame ſilence, as we can prove under ſome of their hands. But when 'twas brought up to their Lords Houſe, it ſtuck there alſo, ſo as M. *Strode* (he that makes all the bloody Motions) told their Lordſhips *the City would bring a Petition with Twenty thouſand hands to paſſe that Ordinance*; this begat ſeverall heats, which ſtaid it till *Saturday* laſt (*Jan.* 4.) and then they ordain'd two things; Firſt that the Arch-Biſhop of *Canterbury* ſhould ſuffer death, Secondly, that their *Directory* ſhould be eſtabliſhed in ſtead of the Book of *Common-Prayer*, (ſee how fitly they couple their Votes together; we could tell you of two other Billes that paſſed both in one day foure years ſince.) At the Vote againſt the Arch-Biſhop their Lords forſook the Houſe, all except the *Speaker* and ſix others, *viz.* the Earles of *Pembrock*, *Kent*, *Salisbury*, *Bullinbrook*, the Lord *North*, *Elgin*, and *Gray of Warke* their Speaker. When the Lord *Say* perceived moſt of the Lords gone off, he ſtaid to ſet theſe ſeaven in a way ſure to ſtrike home, and then himſelfe ſlipt off the Stage: As for the other Lords who durſt not ſtay the iſſue, let it ſtick upon them for ever, that they ſaw an Innocent man ready to looſe his life, yet would not tarry or ſpeake one word to ſave him (though they were much the Major part) but left him to the bloody Vote of *ſeaven Wiſe Men* (to ſay no more.) This done, word was brought to the Arch-Biſhop that he muſt not expect to anſwer any more, for now the Lords had paſſed the Ordinance for his death, *I have Anſwer'd* (ſaid he) *for my ſelfe already*,

ready, and I pray God they never answer for me. According to this Ordinance without His Majesties consent, and against His expresse command he was brought upon the Scaffold, where he stood a most glorious patterne of Christian Magnanimity, such a serene, unbroken cheerfulnesse, manifesting his integrity, praying for his persecutors, vindicating His Sacred Majesty, (which he did before also through the whole course of his triall with admirable zeale and fidelity to his Royall Master.) Discerning betwixt the boards some that stood under the Scaffold, he said M. *Sheriffe I beseech you remove those from under the Scaffold, for I would have none of my blood fall upon their heads*; in which Calme he continued, fixed and immutable, though that inhumane Sir ———— *Clotworthy* laboured with malitious nonsence to disturbe his Meditations, which all the Divells in Hell were not able. The rest you may better guesse by these following passages of his Speech, spoken immediatly before his death.

Good People,

"THis is an uncomfortable time to Preach, yet I shall
"begin with a Text of Scripture, *Heb.* 12. 2. *Let us*
"*runne with Patience that race which is set before us,*
"*looking unto* IESUS *the Author and finisher of our Faith, who*
"*for the Joy that was set before him, endured the Crosse, despising*
"*the shame, and is set downe at the right hand of the throne of God.*
Aug. & Et. "I have been long in my * *Race*, and how I have *looked to* IE-
72. "SUS *the Author and finisher of my Faith*, He best knowes: I am
"now come to the end of my *Race*, and here I find *the Crosse*, a
"death *of shame*, but *the shame* must be *despised*, or no comming
"to *the right hand of God*; IESUS *despised the shame* for me,
"and God forbid but I should *despise the shame* for Him; I am
"going apace (you see) towards the Red-Sea, and my feet are
"now upon the very brink of it; an Argument, I hope, that God
"is bringing me to *the Land of Promise*, for that was *the way*
"*through which he led his People*: But before they came to it, He
"instituted a *Passeover* for them, a *Lambe* it was, it must be *eaten*
"*with*

with sowre Hearbs. I shall obey, and labour to digest the *sowre Hearbes*, as well as the *Lambe*, For I shall remember it is *the Lord's Passeover*; I shall not think of the *Herbs*, nor be angry with the Hand that gathereth them; but look up onely to Him which instituted that, and governes these; For men can have *no more power over me then what is given them from above.* I am not in love with this passage, through the Red-Sea, for I have the weakenesse and infirmities of flesh and blood in me; And I have prayed, as my Saviour taught me, *ut transiret Calix iste*, that *this Cup* of Red-wine *might passe from me*: But if not, *God's will (not mine) be done*, and I shall most willingly *drinke of this Cup* as deep as He pleases, and enter into this Sea, yea and passe through it, *in the way that he shall lead me.*

But I would have it remembred (Good people) that when God's Servants were in this boysterous Sea, and *Aaron* among them, the *Ægyptians* which persecuted them (and in a manner drove them into that Sea) were drowned in the same waters, while they were in pursuit of them; I know *my God whom I serve*, is as able to deliver me from this Sea of blood, as he was to deliver the *three Children* from the Furnace; and (I most humbly thank my Saviour for it) my Resolution is now as theirs was then; They *would not worship the Image the King had set up*, nor I the Imaginations which the People are setting up; I will not forsake the *Temple and truth of God*, to follow the bleating of *Jeroboams* Calfe in *Dan* or in *Bethel*. As *for this People*, they are at this day miserably misled, (God of his mercy open their Eyes that they may see the right way) for now *the Blind doe lead the Blind*, and if they goe on, *both will certainly fall into the ditch*. For my selfe, I am (and I acknowledge it in all humility) a most grievous sinner many wayes, by thought, word, and deed, and I cannot doubt, but God hath mercy in store for me (a poore Penitent) as well as for other sinners. I have now, upon this sad occasion, ransacked every corner of my Heart, and yet (I thank God) I have not found (among the many) any one sinn which deserves death by any known Law of this Kingdome; And yet hereby I charge nothing upon my Iudges;

" Judges; for if they proceed upon Proofe (by valuable wit-
" neſſes) I or any other Innocent, may be juſtly condemned; But
" (I thanke God) though the weight of the ſentence lyes heavy
" upon me, I am as quiet within, as ever I was in my life. And
" though I am not only the firſt Archbiſhop, but the firſt man that
" ever dyed by an *Ordinance of Parliament*, yet ſome of my Pre-
" deceſſors have gone this way, though not by this meanes; For
" *Elphegus* was hurried away & loſt his head by the *Danes*; *Symon*
" *Sudbury* was beheaded in the fury of *Wat Tyler* & his fellows;
" & long before theſe, St *John Baptiſt* had his head danced off by
" a lewd woman; And St *Cyprian* Archbiſhop of *Carthage*, ſub-
" mitted his head to the perſecuting Sword. Many Examples
" (great and good) and they teach me patience; for I hope my
" Cauſe in Heaven will looke of another dye then the colour
" which is put upon it here. And ſome comfort it is to me, not
" onely that I goe the way of theſe great men in their ſeverall
" generations, but alſo that my Charge (as fowle as it is made)
" looks like that of the *Jewes* againſt St *Paul* (*Acts.*25.) For he
" was accuſed for the *Law* and the *Temple*, that is, the *Law* and
" *Religion*; And like that of St *Stephen* (*Acts.*6.) for breaking
" the *Ordinances which Moſes gave*, that is, Law and Religion,
" *the holy place and the Law* (*verſ.*13.) But you'l ſay, doe I com-
" pare my ſelfe with the integrity of St *Paul* and St *Stephen*?
" No, farre be it from me; I onely raiſe a Comfort to my ſelfe,
" that theſe great Saints & Servants of God, were laid at in their
" ſeverall times, as I am now. And it is memorable, that St *Paul*
" who helped on the Accuſation againſt St *Stephen*, did after fall
" under the very ſame Accuſation himſelfe. Yea, but here's a
" great Clamour that I would have brought in Popery; I ſhall An-
" ſwer that more fully by and by; In the meane time you know
" what the Phariſees ſaid againſt Chriſt himſelfe, *If we let him*
" *alone all men will beleeve in him*, Et venient Romani, *and the*
" *Romanes will come and take away both our place and Nation.*
" Here was a Cauſeleſſe Cry againſt Chriſt, that *the Romanes*
" *would come*; And ſee how juſt the Iudgement of God was;
" they crucified Chriſt for feare the *Romanes* ſhould come, and
" his death was it which brought in the *Romanes* upon them,

God

God punishing them with that they most feared: and I pray « God, that this Clamour of *Venient Romani* (of which I have « given no cause) help not to bring them in; for the Pope never « had such a Harvest in *England* since the Reformation, as he hath « now upon the Sects and Divisions that are amongst us. In the « meane time *by Honour and dishonour, by good report and evill* « *report, as a deceiver and yet true*, am I passing through this « world, 2. *Cor.* 6. 8. --- Some other particulars I thinke not « amisse to speake of. «

And first, for His Sacred Majestie, the King our gracious « Soveraigne; He also hath bin much traduced for bringing in « of Popery, but on my Conscience (of which I shall give God « a very present accompt) I know Him to be as free from this « Charge, as any man living; and I hold Him to be as sound a Pro- « testant (according to the Religion by Law established) as any « man in this Kingdom; And that He will venture His Life as « farre, and as freely for it, and I think I doe, or should know both « His affection to Religion, and his grounds for it, as fully as any « man in *England*. «

The second particular is concerning this great and Populous « City, (which God blesse.) Here hath been of late, a fashion ta- « ken up, to gather hands, and then goe to the Great Court (the « Parliament) and clamour for Justice; as if that great and wise « Court, before whom the Causes come, (which are unknown to « the many) could not, or would not doe Justice, but at their ap- « poyntment. A way, which may endanger many an Innocent « man, and pluck his blood upon their own heads, and perhaps « upon this City also: And this hath been lately practised a- « gainst my selfe; the Magistrates standing still, and suffering « them openly to proceed from Parish to Parish without Check; « God forgive the Abetters of this (with all my heart I begge it) « but many well meaning People are caught by it. In St *Ste-* « *phens* case, when nothing else could serve, *they stirred up the* « *People against him*; and when *Herod* had killed St *James*, he « would not venture on St *Peter*, till he found how the other « *pleased the People*. But beware you that cry so much for *Iu-* « *stice*, lest when you cry for your selves you have nothing but «

" *Juſtice*; Take heed, take heed of having your *hands full of* " *blood*, for there is a time (beſt known to Himſelfe) when " God (above other ſinnes) *makes Inquiſition for blood*, and " when that Inquiſition is on foot, the Pſalmiſt tells us, *That God* " *remembers* (that's not all) *He remembers and forgets not the* " *Complaint of the Poore*, that is, him whoſe blood is ſhed by op- " preſſion, *verſ.* 9. take heed of this; *It is a fearfull thing to fall* " *into the hands of the living God*, but then eſpecially, *when he is* " *making Inquiſition for blood*, And (with my Prayers to avert it) " I doe heartily deſire this City to remember the Prophesy that " is expreſſed, *Ier.* 26. 15.

" The third particular is the poore Church of *England*. It " hath flouriſhed and been a ſhelter to other neighbouring Chur- " ches when ſtormes have driven upon them. But, alas, now 'tis " in a ſtorme it ſelfe, and God only knowes whether or how it " ſhall get out; and (which is worſe then a ſtorme from with- " out) it's become like an Oake cleft to ſhivers with wedges " made out of its own body, and at every cleft, Prophaneneſſe " and Irreligion are entring in, while as *Proſper* ſpeaks (in his " ſecond Book *De vita contempla. cap* 4.) *Men that introduce* " *prophaneneſſe are cloaked with the name of Imaginary Religion*; " for we have loſt the Subſtance & dwell too much in Opinion, " and that Church which all the Ieſuits could not ruine, is fallen " into danger by her owne.

" The laſt particular (for I am not willing to be long) is my " ſelfe; I was borne and baptized in the boſome of the Church " of *England* eſtabliſhed by Law; in that profeſſion I have ever " ſince lived, and in that I come now to dye; what Clamours " and Slaunders I have endured, for labouring to keep a Confor- " mity in the externall ſervice of God, according to the Do- " ctrine and Diſcipline of the Church, all men know, and I have " abundantly felt.

" Now at laſt I am accuſed of *High Treaſon* in Parliament: a " Crime which my ſoule ever abhorred; this Treaſon was " charged to conſiſt of two parts, *An endeavour to ſubvert the* " *Lawes of the Land*, and a like *Endeavour to overthrow the true* " *Proteſtant Religion Eſtabliſhed by Law*. Beſides my anſwers

which

which I gave to the ſeveral Charges, I proteſted my Innocency in both Houſes. It was ſaid Priſoners proteſtations at the Barr muſt not be taken, I can bring no other witneſſe of my heart and the intentions thereof; I muſt therefore come now to it upon my Death, being inſtantly to give God an accompt for the truth of it; I doe therefore here in the preſence of God and his holy Angells, take it upon my death, That I never endeavoured the ſubverſion either of *Law* or *Religion*; and I deſire that you would all remember this Proteſtation of mine for my Innocency, in theſe, and from all Treaſons whatſoever; whereof I would not for all the World be ſo guilty as ſome are. I have been accuſed likewiſe as an Enemy to Parliaments: No, I underſtand them, and the benefit that comes by them, too well, to be ſo; But I did diſlike the miſgovernment of ſome Parliaments many wayes, and I had good reaſons for it; *Corruptio optimi eſt peſſima*, and that being the higheſt Court, over which no other hath Juriſdiction, when That is miſinformed or miſgoverned, the Subject is left without all remedy. But I have done, I forgive all the World, all and every of thoſe bitter Enemies which have perſecuted me, and humbly deſire to be forgiven of God firſt, and then of every man: and ſo I heartily deſire you to joyne in Prayer with me.

O Eternall God and mercifull Father, look downe upon me in mercy, in the Riches and fulneſſe of thy mercies look upon me; but not untill thou haſt nayled my ſinnes to the Croſſe of Chriſt, not till thou haſt bathed me in the blood of Chriſt, not till I have hid my ſelfe in the wounds of Chriſt: that ſo the puniſhment due unto my ſinnes may paſſe over me. And ſince thou art pleaſed to try me to the uttermoſt, I humbly beſeech thee to give me now in this great inſtant full Patience proportionable Comfort, and a heart ready to dye for thy Honour, the Kings happineſſe, and this Churches preſervation. My zeale to theſe (farre from Arrogancy be it ſpoken, is all the ſinne humane frailty excepted and all incidents thereunto) which is yet known tame in this particular for which I now come to ſuffer; I ſay in this particular of Treaſon; but otherwiſe my ſinnes are many and great;

" *Lord pardon them all, and those especially (whatsoever they are)*
" *which have drawn down this present iudgment upon me: and when*
" *thou hast given me strength to beare it, doe with me as seemes best*
" *in thine owne eyes,* Amen. " *And that there may be a stopp of*
" *this Issue of blood, in this more then miserable Kingdom, O Lord*
" *I beseech thee give grace of Repentance to all Bloody thirsty people;*
" *but if they will not repent, O Lord, Confound all their devices,*
" *Defeat and Frustrate all their Designes and Endeavours, which*
" *are or shall be contrary to the Glory of thy great Name, the truth*
" *and sincerity of Religion, the establishment of the King and His*
" *Posterity after Him in their Iust Rights and Privileges, the*
" *Honour and Conservation of Parliaments in their Iust power,*
" *the preservation of this Poore Church in its Truth, Peace, and*
" *Patrimony, and the Settlement of this distracted and distressed*
" *People under their ancient Lawes, and in their native Liberties.*
" *And when thou hast done all this in meere mercy for them, O*
" *Lord, fill their hearts with thankefulnesse, and Religious dutyfull*
" *obedience to thee and thy Commandements all their dayes: So*
" Amen, *Lord Iesus,* Amen, *and receive my Soule into thy Bo-*
" *some,* Amen Our Father which art in Heaven, &c.

Thus dyed the *King's* and the *Churche's Martyr*, a man of such Integrity, Learning, Devotion, and Courage, as had He lived in the Primitive times, would have given him another Name: whom though the cheated Multitude were taught to misconceive (for those honoured him most who best knew him) yet impartiall Posterity will know how to value him. when they heare the Rebels sentenced him, the very same hower that they voted downe the Liturgy of the Church of *England*: whose innocency cries to Heaven for Vengeance upon the heads of these Destroyers, who pile Murther upon Murther to fortifie their *Covenant*; that upon this Generation may come all the Righteous bloud, from him whose bloud was first shed, —— to the pulling downe this great Pillar of our Church; which if you duly consider, is the most groundlesse, malicious, solemne, studied Murther, that ever was committed in this wretched Island.

FINIS.

Numb. 68. 8

Mercurius Britanicus

Communicating the affaires of great BRITAINE:

For the better Information of the People.

1644

From *Monday* the 27. of *January* to *Monday* the 3. of *February*. 1643.

ONce again (*Malignants*) let us to *Repetition* of *William* of *Canterbury's* Sermon, and then we have done: For now I cannot avoid it, since his *quondam* Scribe *Aulicus* hath taken so much paines, as to send us a new *Transcript* hither. I told you last weeke I expected to heare from him about it, and so it is come to passe; but you may see the very picture of *Hocus-pocus* in every *page*, by a quicke *conveyance* of the true *sence*, and as neatly *foisting* in their own: For it was not thought convenient at *Oxford*, to publish it according to the *Copy* which Dr. *Sterne* sent them; (which was not so bad, but they knew how to make it worse, & frame a new *Rudder* to it, which might *waft* the common opinion into a worse conceit of our *proceedings*, as if the *Arch-prelate* himselfe had not cast *dirt* enough in our *faces*. But they were resolved (it seemes) to *Juggle* and *cheate*, and I am resolved to *pay them home* for it; and open a *wicket*, whereby you may look into the *Prelates Confistory* at *Oxford*, and see how they *tugg'd* and *toil'd* in *Councell* about the alteration of this *Sermon*, just as they did five yeares agoe concerning the *Liturgy* to be sent into *Scotland*: They (I beleeve) were the *Contrivers* of this weekes *Aulicus*; for (I heare) they are glad ever and anon to *shift* their *Authors*, to do the foul *drudgery* of *wit*; and therefore this week we can expect no lesse than *Bishops* to handle the last *worke* of so *reverend a Father*, and *Berkenhead* (he) onely transcrib'd it.

Necessity of a second Repetition.

Jugling with Canterbury's Sermon at Oxford.

care of the Bishops.

In the first place you may read these words: *And now we must tell the World that on* Friday *last* (Jan. 10.) *the Rebels murthered the* most Reverend Father in God, *William* Lord Archbishop of *Canterbury*, *on a Scaffold*

Too long by lyre.

Scaffold upon Tower-hill, *after they had kept him prisoner above four years* (viz. *since* December 18. 1640. Me think, I see in this the very shape of old *Jacob* the *Irish-mans* head, younger brother to this *Canterburian Esau*, and now the only hope of the *Metropolitan* family; I mean he that had once the grace to be a *Lecturer* in *Covent-Garden*, till the old man began to dote upon *Titles*, & *Toyes*, & promises from *Oxford*; & this was because he had too much of the *old man* in him; and had a minde to be called still a *most Reverend Father in God*, or be a *Lord Archbishop* without *Christ*, rather than continue his *Minister*. I wonder what *Satanicall spell* lies within the compasse of a *Miter*, that so few men continue in their *right wits*, after they have once gotten it upon their heads: now I remember my self, it is linked by a golden chaine to the *Popes* foot stool; it is nothing but honour and wealth, which sets so many *Priests* a madding: Oh how fine a thing it is to lie at ease on St. *Peters* Chaire! They do not think the *Keyes* of the *Church* worth a keeping, unlesse they serve also to open the *closets*, & *Exchequers* of *Princes*: This was *Canterbury's* priviledge, and in this old *Jacob* hopes to succeed him, as well as in his *Titles*, which he was very carefull to set down here at large, in emulation of *Prester John*, or the *Turkish Musti*.

The Miter sulucky.

Both Prelates.

They tell us also, how that we *appointed Committee upon Committee, to finde something to accuse him of, but all in vaine; for the world was mistaken in him; and Sir* Edward Deering (he that would fain have been a *Courtier* as well as *Culpepper*) *said in Print that* the Arch-bishop was alwaies the same man from St. *Johns* to *Lambeth*. He was indeed, and from *Lambeth* to *White-Hall*, & from *White-Hall* to *Somerset-house* & back again, & from thence to the *Moon Chamber* to act his *Lunacie*, and from thence to the *Parliament-house*, & thence to the *Tower*, and from the *Tower* back again to the *Parliament* (often to and fro) till from the *Tower* he came to *Tower-hill*, and from Tower-hill to ——— God knows whither, alwayes the *same man*, so that I can assure you the world never *mistooke* him yet, though now they labour all that they can to make him *mistaken*, when never man had a fairer *Triall*, or fuller testimonies against him.

Canterbury alwayes the same man.

That Matter *Alexander Henderson* demanded his life, *as an impediment to Reformation*: If he had done so it were but just, seeing his life was spent wholly to hinder *Reformation* in both *Kingdoms*; but they call him *malicious Scot*, and that the Lord *Say* was of the *same complexion*; who with Mr. *Saint Johns*, Mr. *Strode*, *Harbotle Grymston*, and a *few more, undertooke to dispatch him*. These are men eminent in the work of *Reformation*; and it will be no small addition of honour to them, to have furthered the Triall of this *matchlesse Traitor* and *Incendiary*.

arlons of eminent integrity.

That

That Mr. *Pryn plundered him of his Papers in the Tower, and robbed him of all his proofs and defence.* So it is a signe, for he was not able to produce so much as one good one; and if you remember, he complained very much of his *old memory*, so that you must conceive that was *robbed* and *Plundered* too.

That Mr. *Pryn* is a *grand Forger*, and that he *interlaced* his *Diary* with *severall fictions, though it still retaine so much Truth, as will justifie the Arch-Bishops to all posterity*, To be the most vaine Superstitious *Trifler*, that ever pretended to *Divinity*. Take heed of *Prelates*, Reader, for they all erre when they are upon point of *Justification*, especially against Mr. *Pryn*, who made a *shift* to foile them at all *points*, and scornes to own either *Forgerie*, or *Sophistry*. Pryn.

Next, follow a whole *heape* of *slanders* against his *Judges* the *Parliament*; As first, that *they staggered to Vote him guilty*; that a *Petition was penned at* Westminster, *and carried about* London *to see how many* Brownists *desired his death*; *and thus those hee arded a plundring which refused subscription*; *that in a thin packt house the men of blood out-cried the Major part*: that *when it was brought up to the Lords house*, Mr. Strode *told their Lordships*, the City would bring a Petition with 20000. hands to it, to passe that Ordinance; that at *the Vote against the* Arch-bishop, *all the Lords forsooke the house, except the* Speaker *and six others*; that the Lord *Say staid to set those seven in a way sure to strike home, and then himself slipt off the Stage.* Is not this smooth wholesome language in a time of *Treatie*. Hath not the *holie Consistorie* behaved themselves well in the invention of such rare *scan'als*, that any man but an *Episcopall* wretch, would scorne to own such *forgerie* against the *Supreame Court* of the *Kingdom?* whose justice was never more evident than in this particular of condemnation, upon so *unparalell'd a Traitour*. Impudent slanders.

But they tell us, that *the Ordinance was passed without his Majesties consent*: It is no *newes*, that his *Majestie* hath hitherto denied his *consent* to all *Acts* of *Justice* in Parliament. *And that he was brought upon the Scaffold against his expresse command.* What command? Do they mean the *Pardon* which he produced, and sent to the *houses*? That had so strong a *sent* of *Lavender*, that they were not able to endure it. That was a *jest* indeed; an old *mouldie Pardon* which had layen by I know not how long, much like a *Popish indulgence*, a Patent to sin by, a Parchment of *Remission* for all *Treasons* whatsoever, past or to come, so that by *his Majesties* consent, he had leave to be a worse Traitour, if it were possible. A mouldy pardon.

They tell us also, that he stood upon the Scaffold a most glorious pattern of *Christian* (or rather *Heathenish-Roman*) *Magnanimity*, *sub a serene* (impudent) *un-broken* (brazen) *cheerefulnesse*; breaking *Iests*, and framing vaine conceits upon every occasion: As when he discerned some standing under the Scaffold, he said, Master *Sheriffe, I beseech you remove those from under the Scaffold, for I would have none of my blood fall upon their heads*: a pure *quibble!* A whimzicall pate.

They call Sir *John Clotworthy* also *inhumane*, and say, that *he laboured with malicious non-sence to disturbe his meditations*. You see how they interpret a *Christian* duty as *inhumane*, and *Non-sence*; this is *Prelaticall* Doctrine: For all that Sir *John* desired was an *account of the hope that was in him*, which *Paul* the Apostle wishes us alwayes *to be ready to give?* And therefore it was expected he would relate *some comfortable texts of Scripture*, whereon his hope was grounded; but (his heart being blinded) this he was not able to do in particular; onely in generall he made some plausible expressions. Sir John Clotworthy railed at.

The rest (say they) *may be better perceived by his speech, spoken immediately before his death*; which here they have sent abroad Printed in an *Autieus*, but not as it was

His Sermon abused and falsified at Oxford.

ſpoken, being altered in moſt places of concernment to a more baſe & deſtructive ſence than he durſt utter himſelf, though his own was bad enough, as in my former *repetition* I have manifeſted; And now come to manifeſt his baſeneſſe and theirs, both together.

Good People,

This is an uncomfortable time (according to *Aulicus*) but as he ſpake it runs thus: *This is a very uncomfortable* place *to preach in.* Well, this is but a *Circumſtantiall* difference, and no great matter; but you may remember, he never took, nor would he ſuffer others to take any comfort of preaching, at any time, or in any place; and could endure to hear of his *Priests* being oftner in the *Taverne*, or in the *Stewes*, than the *Pulpit*. But what made the *Time*, or the place, ſo *uncomfortable*? The *Scripture* ſaith, *The righteous hath hope or comfort in his death*, but here he does as good as tell us he hath none; and yet in print we are told (as you ſhall underſtand more fully anon) that he died a *Martyr*: Alas poor man! We have enough ſuch *Martyrs* at *Tiberne*; and yet they never cry out upon the *uncomfortableneſſe* of the *place*. But you will ſay, he is like none of them: Who then is he like? The true *Martyrs* in all times, entertained death with all expreſſions of willingneſſe and joy, kiſſing the *blocke*, hugging the *Stake*, and ſinging in the mideſt of the fiery *flames*, yet never took a *Cordiall* to *intoxicate* (rather then raiſe) their ſpirits. He a *Martyr*? Alas, his *Chriſtian Magnanimitie* (ſo much extolled here) durſt not ſtand to it, without the help of an *Apothecaries*: did ever any *Martyr* ſo *fuddle* and *foxe* himſelf with *druggs* and *Phiſicall infuſions*, to hold up his ſpirits? It is thought he took a *gliſter* too over night, to bring down the *fleame* from his *wind pipe*, that he might ſeeme to ſpeake courageouſly: But among all the *Medicines* that he took, there was not one *Dram* of *herb-grace*; and that made the time (or place) ſo *uncomfortable* to preach in.

Preaching a maine fault.

He tooke a Cordial in the morning before he came out to execution.

But (ſayes he (*I have been long in my race, and now I am come to the end of it.* It was high time; for he *outlived* the ordinary age of men, being (as *Aulicus* tells us) *threeſcore and twelve yeares of age.* I told you already how furiouſly he *ranbis race*; for he began betimes to be *ſuperſtitious* and formall, a great admirer of the *out-ſide* of religion; and a ſtrict obſerver of particular odde *ſet formes* of prayer. I have ſeen in a *Study* at *Saint Johns* (which in the time of his *ſtipillage* was his) a certaine *Superſtitious* prayer called their *Founders* prayer, written in this mans own hand, and *ſtarched* up againſt a wall, which (I know not how many times in a week) he was wont to *ramble* over; but for what reaſon (though I know not) you may gueſſe: I could tell you of his whole *race*, but that it is more obſervable toward the latter end, when he began to make the whole Kingdom *dance* after his own *pipe*, and cauſed both their *Majeſties* (hand in hand) to lead the *round*, while he made *Fidlers* of the *Clergie*, who durſt play no *leſſon* but what he had taught them. Beſides, did you never heare how himſelf *danced*, and *ſhew'd trickes* before the *Duke* of *Buckingham* for a *Biſhopricke*?

Obijt anno ætatis. 72.

Superſtition.

A true ſtory.

He tells of his *going a pace toward the Red Sea.* That could be no other but the *Sea* of *Rome*; for that is the *Sea* which looks ſo *red* with the blood of the *Saints* and *Martyrs* of *Jeſus*, wherein the *great whore* bathes her ſelf continually to maintaine, and lengthen out her *fornications*: Hither it was that he was going ſo faſt, and endeavoured to perſecute and drive *Gods People* before him into that *Sea*, had not God *over-whelmed* this Egyptian *Aaron* in this *Red-Sea*, in the very height of his furious *Career*; ſo that he came ſhort of the *Land of promiſe* in *Italy*.

The Red-Sea.

His land of promiſe lies in Italy.

In the next place we meet with two *alterations* made together by this *Epiſcopall Aulicus*: The firſt is this, we read *Jeroboams Calves*; and he prints *Jerobas us Calfe*: As if *Jeroboam* had but one *ſingle Calfe*, when all the world knowes, that there were two

fables

stables full at *White hall*; besides the *Italian heifers* which he *plowed* with at *Lambeth* and *Croydon*, and *Oxford*, and *Cambridge*; and the *Cathedrall Bullockes* up and down the kingdome; and the monstrous *Oxen* at *Somerset-house*: After which the *Popes bulls* came *lowing* hither ever and anon, till they were all baited out of *England*. Jeroboams Cattell.

The second alteration is so impudent, that no man but would *blush* to own it out of *Oxford* aire. The *Arch-Prelates* words were these: *And I pray God blesse all this people, and open their eyes, that they may see the right way, for if it fall out that the blind lead the blind doubtlesse they will both fall into the ditch.* But this *Prelaticall Aulicus* prints it thus, *As, for this people, they are at this day miserably misled (God of his mercy open their eyes, that they may see the right way) for now the blind do lead the blind, and if they go on, both will certainly fall into the ditch.* Are not these rare *Juggling contrivers?* But no matter, this shewes us, that they at *Oxford* are still for the old *Protestant* Religion, *Harry the eighth's* Protestant Religion, *Canterbury's* Protestant Religion: They are *dazled* at the *dawnings* of truth themselves, and so think all others blind. This *darkenesse* is a plague now laid upon *Pharaoh* and the *Egyptians*, who would (perhaps) be of another mind, were they in the land of *Goshen*. Extreame impudence.

We must point out another piece of *Impudence* in endeavouring to mince his *acquiting of his Judges*, leaving out words in one place, and putting in an *If* in another; for the words are these: *And yet thereby I charge nothing upon my Judges (I humbly beseech you, I may be rightly understood, I charge nothing in the least degree upon my Judges) for they are to proceed by proofe, by valuable witnesses, and in that way I, or any innocent in the world may be justly condemned.* But *Aulicus* prints it thus: *And yet hereby I charge nothing upon my Judges; for if they proceed upon proofe (by valuable witnesses) I or any other, &c.* And now let any man excuse this basenesse, if he can; to wrest, and elude the true sence with an *If*, when as himself by his own mouth, before all the world, did *positively* acquit his Judges. More impudence.

The next words are these: *And though I am not only the first Arch-bishop, but the first man that ever died in this way &c.* which is rendred by *Aulicus*, that ever died by an *Ordinance of Parliament*. Suppose this *exposition* to be true according to the Bishops meaning, yet the *Assertion* is not true; for *Strafford* (most deservedly) went the same way: Nor was that done without a *Precedent* neither; though if it had been done so, yet *Law* doth intimate the *Parliament* may make a *precedent* (if they * thinke fit, and as they have done) in cases of *Treasons* not specified; forasmuch as all *Treasons* which may happen hereafter (saith the *Statute*) cannot be named. See the clause annexed to the Statute of Treasons 28.8.3. cap. 2.

My Charge, sayes Canterbury, *(if I may not be partiall) looks somewhat like that against* Paul: But in *Aulicus* another kind of *Parenthesis* is foisted in, as thus: *My Charge (as foul as it is made) looks somewhat like that against* Paul, &c. Alas; no *Charge* could be drawn up against him; but what was most *foule*; so *foule*, that it sets upon the *Prelacie* an indeleble brand of infamie, and which will render both it and him, odious to all *Posteritie*. Never were fouler crimes ripped up.

He prayes God, that the clamour of *Venient Romani (of which*, sayes he, *to my knowledge I have given no just Cause) help not to bring in the Pope*: But in *Aulicus* it runs thus: *I pray God this clamour of* Venient Romani *(of which I have given no cause) help not &c.* The *Prelate* himself durst not speake it so peremptorily, but addes a reservation *to his knowledge*; which is half as good as to confesse that he had given cause enough, but could not remember it: for if you call to minde, he *apologiz'd* for his weak *memorie* in the very beginning, and told the people they *must Pardon* it: I hope it was not *Plundred* in the *Tower*, as this *Prelaticall Aulicus* sayes, his *Proofes* and *Evidences* were by Master *Loyn*. Ashifting observation.

When he comes to vindicate *his Majestie from endeavouring to bring in Popery*; saies he, *I know him to be as free from this Charge (I think) as any man living*: But *Aulicus* leaves out this *I thinke*; whereas the *Prelate* durst not do so, but dallies, shifts, and bears up his reeling *conscience* with a staggering *Parenthesis* when he comes to the point alwayes. All is but an *I thinke*, and we think, and must have leave to think too of those things, which we have seen, and still do see, to the griefe of our hearts and soules: But I am loth to tell you all I think, in regard it is a time of *Treatie*.

Grosse equivocation.

Speaking of the peoples *gathering of hands*: *This*, saies he, *hath been lately practised against my self*: This is all that he spake touching that point upon the Scaffold; but *Aulicus* addes these words following: *the Magistrates standing still, and suffering them openly to proceed from Parish to Parish without checke.* This he never spake; but suppose it were true; see then how well he had behaved himself to incur such a deadly *odium* by tyrannizing over the Subjects *Consciences* and *Purses*; though the *unparaleld* impiety and transcendent heynousnesse of his *Treasons*, was the only motive of executing *justice* against him.

A shameless addition.

Take heed (saies he) *of having your hands full of blood.* But to this *Aulicus* addes; *Beware you that cry so much for justice, lest when you crie for your selves, you have nothing but justice.* I dare lay, little *Wren* in the *Tower* would have been glad to have had him preach't those words; for he is in a terrible taking, for fear the *Parliament* should be put in minde of *justice* against him.

Another vile addition.

His *Protestation* from his own mouth was this: *I do therefore here (with that cautions that I delivered before, without all prejudice in the world to my Iudges, that are to proceed secundum allegata & probata, and so to be understood) protest, &c.* But this clause of *without all prejudice to my Iudges*, &c. is left out in *Aulicus*: So unwilling are his brethren the *Prelates*, that the world should take notice of his acquitting the *Parliament* in doing *justice* upon this so *Capitall* an *offender*.

A base Omission.

At the end of his *Protestation*; saies he, *I desire you to remember this Protestation of mine innocency from these, and all manner of Treasons whatsoever*: To which these words are added in *Aulicus*; *whereof I would not for all the world, be so guilty as some are*; thereby secretly aspersing the *Parliament*, and our *party* (according to the usuall *Oxford* Non sence) as guilty of *Treason*.

Another shameless addition.

At length *his Grace* concludes, praying God to *preserve, blesse and direct the Parliament, that there may be no mis-conceit, much lesse mis-government among them*; which *prayer* they at *Oxford* had the *grace* to leave out too: But it is no great matter; an *Anti-christian Prelates* prayer is little worth; yet this with the peoples *Amen* is something.

A Prelates Prayer little worth.

What think ye now? hath not the *Sacred Consistory* of *Prelates*, that were employed about this *Aulicus*, bestirred themselves pretty well in *sins of Omission, Commission*, and *Alteration*? have they not done well to make the *Sermon* more mischievous than it was before? And give me occasion to Proclaim their *basenesse* and *impudence*, before all the world? have they not done well? But they have not done yet: There is one most horrid piece of impudence more; and that is in altering his *Prayer*. For whereas he prayes God to *give him a heart ready to die for his sins*, they have put in, *I beseech thee give me a heart ready to die for thy honour*: As if to die for the most heynous *Treasons* against God and this Kingdom, were to *die for God. honour*.

¶t.

Monstrous impudence.

What esteem they have still of Canterbury at *Oxford*.

But *thus* (say they) *died the Kings and the Churches Martyr*, &c. And so they proceed in the loftiest *Hyperbolicall* commendation of this *Diabolicall Traitour*, as if they had plundered the *Parastes* at *Court*, or all *Bodleys* Library, for *Rhetoricke* to furnish one swelling *Encomion*. But I refer all the world for *satisfaction* concerning this *wretch* to what Mr. *Pryn* hath discovered, and shall discover, by pregnant and undeniable evidences:

videnceſ: In whoſe laborious *Treatiſes*, you will finde him ſet out in his true colours: In the mean time take this *Character* of him by the way; which I could wiſh graven in *Braſſe* over his *Sepulchre*.

An Epitaph upon *William Laud* late Arch-biſhop of *Canterbury*.

Here lies within the compaſſe of this Earth
A man of boundleſſe Pride, *of meaneſt* Birth:
Englands *laſt* Primate, *whoſe unequall* Fate
Made him the Princes *love, the* Peoples *Hate:*
A Proteſtant *in ſhew, yet joyn'd by* Art
An Engliſh *head-piece to a* Roman *heart:*
A ſeeming Patriot, *yet this* wonder *bred*;
He was the Churches, *his a Traitors* Head!
Which being taken off, he thus did die
The Churches, Princes, Peoples *Enemie.*

If any pleaſe now to be at the *Charges*, to engrave this *Inſcription* over him, he lies buried in *London* in *Barking* Church.

Intelligence.

A *Petition* from the County of *Kent* expreſſing the deſire of that *County*, that the *Houſe* of *Commons* would proceed in the Ordinance for the *new molding* of the *Army*; which *Ordinance* (on *Tueſday* laſt) was tranſmitted to the *Lords*. Kentiſh Petition.

We ſhould be glad to ſee the *war* thrive in the hands of any; but I am perſwaded we ſhall never pitch upon a *Generall* of more noble *reſolution, courage*, and *Fidelity* to this *Cauſe*, than his *Excellencie* the Earle of *Eſſex*; and which is more, a perſon of *honour*, and exceedingly beloved by our gallanteſt men of honour, for his magnanimous, and tried behaviour in ſeverall *battells*. But a *Committee* of the *houſe* of Commons is appointed to conſider of ſome ſpeciall *Marke* of honour to be conferred on him. His Excellency.

There was this laſt week in the *Parliament Scout*, an unwiſe, careleſſe, and *conceited expreſſion*, which may receive a doubtfull conſtruction of prejudice to his *Excellency* the Earle of *Eſſex*: The paſſage is this; *A Dutchman was driven in by winds at* Leverpoole, *and ſo his voyage ſhortned; he when he ſaw he could not help it, ſaid he came to trade with Sir* William Brereton *for Armes*; *and we ſay, he came from his* Excellency *with Armes for the* Iriſh Rebels, *whom we muſt take care to have a Law for extirpation of* &c. What a deale of folly is here wrapt up in a myſterie! Cannot men ſpeak plainer? eſpecially when *levelling* at another, we may chance (though not intendedly) to wound a *Friend*? I hope no body will imagine this to be meant of his *Excellencie* the Lord *Generall*, who from his ſoule deteſts that *damnable Rebellion*: The *Text* is plaine enough to me, if I thought fit to expound; for there are other *Excellencies* in the world, and beſides you ſee here what *Countriman* the Maſter of the ſhip was: And ſo I hope the *Author* wil take warning. An indiſcreet baſe paſſage. It cannot in reaſon be meant of the Lord Generall.

On *Thurſday* laſt, Sir *William Waller* went out of *Town*, being *Commander in chiefe* of the *forces* that are to go *Weſtward*. Waller.

As

Treaty.

As concerning the Treaty, we hear nothing more as yet, than of the *congratulation* between the *Commissioners* on both sides; producing their severall *Commissions*: and taking copies of them: And on *Thursday* last in the *afternoone*, they began to *Treate*, and then our *Commissioners* delivered in a paper concerning *Religion*, to be debated on the next day. *Religion* is the first thing; and ten dayes are assigned; and we further hear, that there is great hope of compliance in matters of *Religion*. Let us hope the best.

Master White dead.

On *Thursday John White* of the *Middle Temple*, Esq. a Member of the *House* of *Common*, a zealous, religious, faithfull *Patriot*, and severe *scourge* of the *Prelaticall Clergie*, departed this life at his house in *White Fryers*: The whole *Bodie* cannot but lament and languish for the losse of so principall a *Member*. He was (on *Saterday*) interred in the *Temple* Church.

Worcestershire.

We have taken Sir *William Russels* house in *Worcestershire*, and Garrison'd it, with a repulse to Prince *Maurice* his *Forces*: It is well, if we get good footing in that *Malignant* county.

Oxford.

It is memorable, how that, a *Regiment* of *Schollars* being to be raised in *Oxford* the utmost number that they could make, arrived to 666. the *number of the Beast*: *Riddle me* the meaning of that, for I heare there is great notice taken of it even among themselves. But is not this a precious *University*?

Irish Rebels in France.

Two thousand *Irish* Rebels are landed in *Britany* in *France*, to make up a number there, to be sent over hither to settle the *Protestant* Religion, if Captaine *Swanley*, or some body else, do not send them a *swimming*.

More commerce with Rome.

Tom. Eliot (we heare) is sent away from the *Court* at *Oxford* with *dispatches* to our *Queen* in *France*: Whereupon (withall speed) she commanded Sir *Kenelme Digby* to *Rome*, but for what you may guesse: Onely one thing we have notice of, that she hath begged of his *Holines* a *Cardinalls* hat for *Wat. Montague*: Then (boyes) for sixpence a peece you may see a *fine fight* in the *Tower*, if the *Axe* prevent not, and send him after the *Cardinall* (*would have been*) of *Canterbury*, who went before to take up lodging, for the rest of the *Queenes* Favourites in *Purgatory*.

Doubt.

What is most necessary for His Majesty to consider at this present?

Satisfaction.

In briefe; that in all probability, if this *Treaty* be frustrated, *himselfe*, his *Posterity*, and *Kingdomes*, will be brought into inevitable ruine by dearth and famine, if not by a forraine enemy.

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London Printed for *R. W.* 1645.

1644

THE Mysticall VVolfe. 9

Set forth in a Sermon
Preached in the Church of
Edmond the *King*, in
Lombard-street.

By *E. P.*

feb: 3d
LONDON,
Printed by *Marie Okes*, and are to
be sold by *Robert Trot*, at his
Shop under the Church of
Edmond the *King*. 1643. 1644

To the Right VVorſhipfull

Sir NICHOLAS RAYNTON, Knight, and Alderman of *London*: and to Mr. WILLIAM GIBBS, Alderman, and Sheriffe of the ſaid City, and to all his loving friends who have been Church-wardens aſſiſting him. As to the Right VVorſhipfull Mr. *Walter Rogers*, Mr. *Robert Smith*, Mr. *Samuel Bridge*, Mr. *Thomas Soane*, Mr. *Henrie Geirie*, Mr. *Thomas Eaton*, Mr. *John Bludworth*, Mr. *Nicholas Cook*, Mr. *Anthony Creſſe*, Mr. *Ambroſe Brumskill*, M. *Tobias Dixon*, Mr. *John Nicias*, Mr. *Iaſpar Clayton*, Mr. *Andrew Hide*, Mr. *George Denham*, Mr. *John Rogers*, Mr. *Spencer Vincent*, Mr. *John Smith*, Mr. *Richard Kimble*, Mr. *Francis Patit*, Mr. *Peter Worſter*, Mr. *William Devonſhire*, and to all his other loving pariſhioners, and to his loving friends, and fellow labourers, Mr. *John Hopkins*, and Mr. *John Davis*. Old *Ephraim Pagitt*, Rector of *Edmonds* the *King* in *Lomb.* wiſheth all happineſſe.

MAnſter *writeth that there are no Wolves in* England, *which is a great bleſſing, and in a manner peculiar to our Kingdome, in which our Shepheards may ſecurely feed their flocks without dread of thoſe raveneus beaſts, who are to ſheepe moſt miſchievous: The like might I have ſaid of* Myſticall wolves, *for* 40. *year and more of my Paſtoral charge in which I had no dread of them: But now I live to ſee* (*with grieſe of heart*) *grievous Wolves broken in among us*, not ſparing the flocke. *Therefore the counſell that*

St. Paul *gave to the Preſbyters of* Epheſus, *I will put you in remembrance of* (*that is*) To take heed to our ſelves and to the flock whereof the holy Ghoſt hath made us over-ſeers. *It is reported concerning the mother of* Gregory Nazianzen, *that ſhe dreamed when ſhe was conceived of that worthy light of the Church, that ſhee had in her womb a white maſtiffe, which by his barking ſhould drive the Wolves from the ſheep-fold: And whereas ſome of you with many other pious Citizens, have erected ſundry Lectures in this City, in which divers* Nazianzens *now preach, who I hope with the aſſiſtance of our religious patriots aſſembled in Parliament, will drive away, not only the Romiſh, but all other ravening wolves from the Sheep-fold of our Lord Jeſus Chriſt. For my owne part, although by reaſon of my age, I cannot barke loud, much leſſe bite. Yet whereas about* 60. *yeares agoe, I publiſhed in print* 28. *Sermons of* Lavaterus *upon* Ruth. *Now not knowing how ſoon I ſhall put off this my Tabernacle, I publiſh this Sermon of my own, preached among you, when the plague of hereſie firſt began among us, and this I dedicate to you, to whom I confeſſe my ſelfe much obliged: Moſt humbly entreating Almighty God to bleſſe you with abundance of all gifts and graces in this world, and eternall glory in the world to come.*

Your old Paſtor,

Ephraim Pagitt.

THE Myſtical VVolfe.

Beware of falſe Prophets, which come to you in Sheepes cloathing, but inwardly they are ravening VVolves, Math. 7. 15.

IN the former two Verſes, our Lord telleth his Diſciples of two waies, in which all mankind walke. The one a *broad way that leadeth to deſtruction*, in which many walke. The other a *narrow way which leadeth unto life*, which few finde. In this verſe, like a moſt loving kind friend, he forewarneth his Diſciples of the chiefe impediments hindering in the way (viz.) *Falſe Prophets.*

The journey of the *Iſraelites* to the Earthly *Canaan*, was a type of our journey to the Heavenly. And did not one falſe Prophet *Balaam* do them more miſchiefe in their journey, then *Og* the Gyant, King of *Baſhan*, *Sehon* King of the *Amorites*, and all their enemies be-

St. Paul *gave to the Presbyters of* Ephesus, *I will put you in remembrance of* (*that is*) To take heed to our selves and to the flock whereof the holy Ghost hath made us over-seers. *It is reported concerning the mother of* Gregory Nazianzen, *that she dreamed when she was conceived of that worthy light of the Church, that shee had in her womb a white mastiffe, which by his barking should drive the Wolves from the sheep-fold: And whereas some of you with many other pious Citizens, have erected sundry Lectures in this City, in which divers* Nazianzens *now preach, who I hope with the assistance of our religious patriots assembled in Parliament, will drive away, not only the Romish, but all other ravening wolves from the Sheep-fold of our Lord Jesus Christ. For my owne part, although by reason of my age, I cannot barke loud, much lesse bite. Yet whereas about* 60. *yeares agoe, I published in print* 28. *Sermons of* Lavaterus *upon* Ruth. *Now not knowing how soon I shall put off this my Tabernacle, I publish this Sermon of my own, preached among you, when the plague of heresie first began among us, and this I dedicate to you, to whom I confesse my selfe much obliged: Most humbly entreating Almighty God to blesse you with abundance of all gifts and graces in this world, and eternall glory in the world to come.*

Your old Pastor,

Ephraim Pagitt.

THE Mystical VVolfe.

Beware of false Prophets, which come to you in Sheepes cloathing, but inwardly they are ravening VVolves, Math. 7. 15.

IN the former two Verses, our Lord telleth his Disciples of two waies, in which all mankind walke. The one a *broad way that leadeth to destruction*, in which many walke. The other a *narrow way which leadeth unto life*, which few finde. In this verse, like a most loving kind friend, he forewarneth his Disciples of the chiefe impediments hindering in the way (viz.) *False Prophets*.

The journey of the *Israelites* to the Earthly *Canaan*, was a type of our journey to the Heavenly. And did not one false Prophet *Balaam* do them more mischiefe in their journey, then *Og* the Gyant, King of *Bashan*, *Sehon* King of the *Amorites*, and all their enemies be-

 side?

ſide? Yea, could the Devil himſelfe in his owne likeneſſe, have beene more noxious and hurtfull to the Church of God, then ſome Hereticks have been? As one Hereticke *Arrius* denying the deity of Chriſt, in a manner infected the whole Chriſtian world: The like did another *falſe Prophet* called *Eutyches*, denying his humanity, (affirming the immenſity of Chriſts divine nature to have ſwallowed up his humane,) now if Chriſt had not been man, how could he have dyed for us ſinners? And if not God, how could hee have wrought the ſalvation of mankind?

Arrius.

Eutyches.

Time will not ſerve me to relate what miſchief *falſe prophets* have done by the inſtigation of the Devill, neither need I. Our poore Church hath ſence enough of it, groaning under the burthen of them at this preſent, and eſpecially they that have cure of ſoules, may with great griefe of heart complaine, of Infants not brought to the Sacrament of Baptiſme, of multitudes refuſing to receive the holy Communion, of the accounting of the Lords prayer abhominable, and the Apoſtles Creed defective, and baniſhing the ten Commandements out of many of our Churches. The miſeries of this time are infinite, and who layeth hand to help? Is not our help only in the name of the Lord: upon whom our mother the Church hath taught us to call, from all falſe doctrine and heriſie, from hardneſſe of heart and contempt of thy Word and Commandements, *good Lord deliver us.*

These words are part of our Lords holy sermon in the Mount, which containeth;

A Premonition, in which there is
- A Caution in this word προσέχετε
- A description of them whom wee are to beware of, whom hee
  - 1. Describeth generally, by their Title, *False Prophets.*
  - 2. Particularly, by their
    - Externall shew, they shall
      1. Intrude themselves.
      2. Insinuate.
      3. Dissemble.
    - Inward disposition, being
      - Ravening wolves.

And of these, as God shall enable me, & I pray God that this Text may be as profitable to you as fitting.

And first I purpose to speake of *false prophets*, how dangerous they are, and of the caveat in the last place, which will be then more acceptable to you, you seeing the great danger that you are in by them ἀπὸ τῶν ψευδοπροφητῶν of *false prophets.*

The word *Prophet* is used in Scriptures,

First, for a fore-teller of things to come, derived from the word φημι, which signifieth to divine or fore-tell. False Prophets. *A false prophet.* ψευδοπροφήτης. נביא שקר ψευδοπροφήτης

Secondly, in a larger sense for all Ministers and Teachers.

Our Lord biddeth us beware, not of *Prophets*, but of *false prophets*, or such as pretend themselves to bee *Prophets.*

The

The word signifieth *lying prophets.*

2 Peter 2. 1. Saint *Peter* termeth them ψευδοδιδασκάλους, *lying teachers, who privily shal bring in damnable heresies.*

St. *Paul* calleth them ψευδολόγους, speaking lies in hypocrisie.

Take heed of such also as pretend that they speake immediatly from God by revelation, as the illuminated *Anabaptists*, *Familists* and other *Enthusiasts* (make their proselytes beleeve:) or from the Oracle of Gods Word by an especiall insight given them from above, to interpret Gods Word.

Rom. 5. 25. Again, from *such as turne the truth of God into a lye.*

The Fryers of old erected their Kingdome by lyes.

In Vita Rich. 2 *Walsingham* reporteth that they were so famous for lying, that it was accounted a good argument, hee is a fryer *Ergo* a lyer.

Do not our lying *prophets* goe beyond them, they tell lyes, they write lies, they preach lyes, they print lyes, as if God needed lyes: *Thou wilt destroy all them that speake leasing*, saith the Prophet.

Psalme 5.

Here I would observe two things.

False prophets alwayes in the Church. 1. That there have beene, and always shall be *false prophets* in the Church.

2. Why God suffereth them.

For the first, that there have been, and always shall be, *false prophets* in the Church.

Matthew 24. *There shal arise* (saith our Lord) *false prophets, and if it were possible, they shall deceive the very elect.*

Acts 20. 29. *I know* (saith St. *Paul*) *that after my departing, grievous Wolves shall enter in among you.* Again,

1 Tim. 4. 1. *the spirit speaketh evidently, that in the latter times, some shall depart from the faith, and shall give heed to the spirit of error, and doctrines of Devills, which speake lyes through hypocrisie.*

Likewise

Likewiſe St. *Peter* affirmeth; *But there were falſe prophets among the people, and there ſhalbe alſo falſe teachers among you which privily ſhal bring in damnable heſies, even denying the Lord that bought them, & bring upon themſelves ſwift damnation.* 2 Pet 2. 1,2

For example ſake, wee read of the Devill the *arch-falſe prophet*, deceiving our firſt parents in Paradice: of *Iamnes* ard *Iambres*, *withſtanding* Moſes, *and reſiſting the truth*: In *Eliahs* time of many *falſe prophets* deceiving the people: yea, in this very time when our Lord preached upon the earth. 2 Tim: 3. 8

The Church was annoyed with divers pernicious ſects: as with the Phariſees, who like the Papiſts held Juſtification by works: With the Saduces, who held with the Atheiſts of our time, that there is no reſurrection: With the Eſſens, who like the *Anabaptiſts* of our time, thought themſelves free from all humane authority. I might ſet down the hereticks that ſprang up in the moſt pure ages of the Church, *viz.* In the firſt 400. yeares after Chriſt, collected by St. *Aguſtine* out of *Euſebius* and *Epiphanius*. Lib. de hæreſibus.

The Apoſtles and holy men ſeldome planted any Churches, but the devill with his *falſe prophets* went about to ſubvert them. Heare what St. *Paul* ſaith to the *Galatians*. *O yefooliſh* Galatians *who hath bewitched you. that you ſhould not obey the truth?* Galat. 3. 1.

Again, to the *Corinthians*, *I fear, leſt as the Serpent beguiled* Eve *through his ſubtilty, ſo you ſhould be corrupted from the ſimplicity that is in Chriſt.* 2 Cor. 11. 3.

The noble Churches of *Antioch*, *Epheſus*, *Alexandria*, and *Conſtantinople*, were poiſoned by *falſe prophets*.

In *Epheſus* were the *Nicholaitans*, in *Alexandria*,

Arrius, in Antioch, *Samosatenus*; in Constantinople, *Eutyches* and *Nestorius*; and in Britany, *Pelagius*, called in Welch, *Morgan*: But how Christan Princes, & holy Bishops, and learned men bestir'd themselves to save their flocks from those *Wolves*, and in the very beginning to suppresse them, you may perceive by the ancient Councels, in some one of which 400. year, 600. Bishops convened, and ran together, yea among us, to damne *Pelagius* heresie; Bishops came from beyond the Seas, as *Germanus* and *Lupus* out of *France*, St. *Augustine* also Bishop of *Hippo* in *Africa*, was assisting to us against him, as appeareth by his writings extant among us: Our histories report that our Welch Arch-bishop *Davie* was a great meanes to extirpate his heresie, who wrote a booke against it.

As forreign Bishops were ayding to us in suppressing the hereticks that rose among us, so were we assisting to them, as *Eborius* of *York*, *Restitutus* of *Londō*, *Adelfius* of *Colchester*, with other Brittish and learned men, subscribed the Councell of *Arles*. Also some of our Bishops were at the Councell of *Nice* and *Sardis*, and with others damned the *Arrian* heresie, and absolved *Athanasius*. Our poor Church is at this time oppressed with *false prophets*, not only with *Iesuites* and other Romish *Emissaries*, but also with unpure *Familists*, who blasphemously prerend to be godified like God, whereas indeed they are devillified like their Father the Devill, who would be like the most high.

Anno 313.

Jesuites and other Romish Emissaries.

Familists.

With illuminated *Anabaptists*, who blaspheme the baptisme of Children, and these hereticks, whom in time past we burned, wee may heare now in our pulpits seducing the people.

Anabaptists.

We have also Donatistical *Brownists*, who like the Pharisees

Brownists.

Pharisees of old, separate themselves from other men, counting all men prophane that are not of their Conventicles.

We have also *Independants*, who dream that they have a perfect modell of Church-government, which Almighty God kept secret from the Patriarks, Priests, Prophets, Apostles, and Doctors of the Church, and now lately revealed unto them. Indedants.

We have also *Antinomians*, who, whereas the Papists leave out one Commandement of the ten, they null the whole Law, not allowing it to be a rule of life. This opinion simple people swallow down, having, as they suppose, found a new way to heaven. Antinomians.

We have Arminians, an after-brood of *Pelagius*. Arminians.

We have *Sabbatarianss*, who affirme the old Jewish Sabbath to be kept, and not the Lords day. Sabbatarians.

We have also *Antisabbatarians*, who would have no speciall Sabboth day at all, affirming every day to be a sabbath to a christian man. Antisabbatarians.

We have *Traskites*, who affirme many Jewish ceremonies to be observed by Christians. Traskites.

We have *Arrians*, who deny the deity of Christ. Arrians.

We have *Antitrinitarians*, who blaspheme the holy Trinity. Antitrinitarians.

We have *Millenaries*, who dream that wee must live with Christ 1000. yeares here in earth before the resurrection. Millenaries.

We have *Hetheringtonians*, who hold a hodg-podg of many heresies.

We have an Atheisticall sect, who affirm that mens soules sleep with their bodies. Soules sleepe.

We have *Socinians*, who teach that Christ dyed, not to satisfie for our sins, but to give us an example of patience,

patience, with other abhominable errours.

Alas, what Hereſie have we not? and moſt of theſe are ſubdivided into many Sects: as there are about twenty ſorts of *Anabaptiſts*, fourteen ſet downe by *Alſtedius*, and the reſt by *Bullinger*; ſundry ſorts of *Familiſts*, *Browniſts*, and of others; every day begets a new opinion, it faring with them, as with the ancient Hereticks, who having once forſaken the truth, wandred from one errour to another; they agreeing onely in this one thing, to doe miſchiefe to the Church of God.

In Indice Polym. *Bulling.* adver. Anabap.

The old Fable may have relation to our times of an overture of peace tendred by the Wolves to the Sheep, but upon condition that they would put away their dogs, that were malignant to them: and doth not all this follow upon the ſuſpenſion of Church Government? Alas, our Church is oppreſſed by falſe Prophets, and we have no government to helpe. The City of God is on fire, and who goeth about to quench it? The plague of Hereſie is among us, and we have no power to keep the ſick from the whole: The Wolves that were wont to lye in the woods, dare come into our Sheep-folds, and roar in our holy Congregations.

Pſal. 80. *O thou Shepheard of* Iſrael, *why haſt thou broken downe the hedges of this thy Vineyard, which thy right hand had plantted? the Boare out of the Wood, and the wilde beaſt out of the field doth devour: Oh remember not againſt us our former iniquities, let thy tender mercies prevent us, for we are brought very low.*

2. Why God ſuffereth falſe Prophets in his Church.

2. Why God ſuffereth falſe Prophets.

Reſp. 1. For the puniſhment of the ungodly, as

St.

St. *Paul* affirmeth: *Becauſe they received not the love of the truth, that they might be ſaved: Therefore God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye.* ἵνα κριθῶσι πάντες τὴν ἀλήθειαν *That all might be damned that believed not the truth.* 2 Theſ. 2. 10

St. *Baſil* hath a Contemplation why the Devill hath ſo many ſervants, who is the enemy of mankinde, and God ſo few, who hath created us and redeemed us, &c. The reaſon he ſaith, is not becauſe the Devill hath ſpoyled God of his Kingdome, but becauſe men loved not the truth, God gave them over to be ſlaves to the Devill. Were it poſsible that men ſhould be ſo carryed away to believe lyes and fooleries, but that they are given over to a reprobate ſence?

2. God ſuffereth falſe Prophets in the Church, for the tryall of the godly. *There muſt be* (ſaith St. *Paul*) *Hereſies among you, that they which are approved may be knowne. The Lord proveth you,* (ſaith *Moſes*) *whether you love the Lord your God.* 1 Cor. 11. 19.

The Uſes that we ſhould make of this is,

Uſe 1. Firſt in theſe diſtractions to bee more diligent to ſeek after the truth.

If *Arrius* had not ſo wickedly denyed the Deity of Chriſt, the deep myſteries of the holy Trinity had never beene ſo accurately determined by *Athanaſius*, and other learned Doctors.

If the *Manichees* had not ſo ſhamefully railed upon the old Teſtament, the learned Doctor, St. *Auguſtine* had never taken ſo much paines in anſwering their lewd Objections.

If the *Browniſts*, and other Sectaries had not ſo impndently diſgorged their malice upon our Church,

calling her Whore of *Babylon, &c.* The learned men of our Age had never by their writings so sufficiently cleared her innocencie in the hearts of understanding men.

Vse 2. The second use is, that the Shepheards should use double diligence, taking heed to themselves and to the flocke, over which Christ hath made them overseers, and to double & treble our prayers to the great Shepheard of soules, that he would *lead us in the paths of righteousnesse for his names sake.* Let no man slight prayer which is the armour of the Church, & of great force: one onely example I will cite out of *Theodoret*, who reporteth that *Alexanders* prayers prevailed more against the Arrians, then *Athanasius* profound learning.

Lib. 4. cap. 4.

When the Arrian Bishops with the Emperours power, threatned to bring in *Arrius* into *Alexanders* Church, the next day hee prayed all night after this manner; O Lord, if it be thy will to bring *Arrius* into my Church, then let thy servant depart in peace; but if thou wilt be favourable to thy Church, of which I am sure, then turn thine eye upon the Arrians: The next day when the Arrians came with great pomp to have taken possession of his church: *Arrius* going aside, his bowels brake asunder like *Iudasses.*

Let us earnestly pray to God to keep these hereticks out of our churches, let us call upon him with *David*, *How long Lord wilt thou be angry with thy people that pray?* And thus much what *false prophets* are, and why God suffereth them.

Psalme 80. 4.

Which come, *qui veniunt.*

Their outward description in which he setteth downe

1 their *Intrusion.*
2 *Insinuation.*
3 *Dissimulation.*

שבאים
ראחין

ἔρχωθ) their intrusion; they come, they have no calling, these *false prophets* are not sent: *Paul* asketh *how they can preach except they be sent*. And this standeth with good reason, every true Minister standeth in Gods room, being the Lords Embassadour to deliver his wil, who dare do this unsent? This did the Devil in Paradise, and the heretick *Arrius* as the Alexandrian Synod affirmeth: *No man taketh this honour to himself but he that is called of God*, saith the author to the Hebrewes.

Intrusion.

Rom. 10. 15.

Hebr. 5. 5.

They come! but whence come they, from the schools of the Prophets? No, but many of them from mechanick trades: as one from a stable from currying his horses, another from his stal from cobling his shooes, and these fit them downe in *Moses* chaire to mend all, as Embassadors of Jesus Christ, as heralds of the most high God. These take upon them to reveal the secrets of the most high, to open and shut heaven, to save soules. You may reade of such priests that *Jeroboam* provided, but they were for his calves, fit for calves. As for the Lords Priests, the Majesty of the King and dignity of the Priest-hood concurred in one person (viz. in the first borne) from the beginning to *Moses*: In the Gospel Christ preferreth St. *Iohn Baptist* before all the Priests and Levites before him: and St. *Paul* commandeth them to have double honour: and so they have been esteemed in all ages either christian or prophane, in whom there hath beene any Religion at all.

Whence come they.

1 Kings 12. 31

But to returne to my Text, to heare these base fellows to discourse of the holy Trinity, of Gods eternal decree, and other deep points of divinity, you may hear the mad men in Bedlam to prate as wisely as they,

 and

& are not they that run after such men as mad as they?

Psalm 50. 16. May not Almighty God say to these Prophets, *what hast thou to doe to declare my statutes, or that thou shouldst take my Covenant into thy mouth, seing thou hatest instruction?* But they will aske why they may not preach aswel as *Peter* who was a fisherman, and *Paul* a Tent-maker, &c. To these I answer, that these were immediatly called by our Lord, and enabled with gifts fit for so high a calling, as to heale the sicke, to cleanse Leapers, to cast out Devills; *The holy Ghost came upon them, and they spake divers languages*: They had all manner of learning both humane and divine.

Acts 2. 4.

Neither hath Almighty God alwayes left such presumptuous wretches unpunished: *Korah, Dathan,* and *Abiram,* and the 250. Princes, who would take upon them to sacrifice with strange fire, the earth opened & swallowed some of them, and fire from heaven consumed the rest.

Numb. 16. 31

Acts 13, 8. *Elimas* going about to turne the Deputy from the faith was stricken with blindnesse.

Lib. 1. Eccles. histor: cap: 14 *Arrius* dyed in a Jakes, voyding his bowels with his excrements as *Theodoret* recordeth.

Hierom catal. scriptor. *Manes* was excoriated by the Persian King.

Niceph. Cal. hist. lib. 14. cap: 36. *Montanus* and his two mad propheteses hanged themselves.

Melanct. lib. 3 Chron. *Nestorius* tongue was eaten up with wormes.

Theod. lib. 2. Cap. 26, *Anastasius* the Emperour, a great defender of the Eutychian heresie was smitten with a Thunder-bolt.

Paulus diacon. lib. 15. *Nicomedia* a place where the Arrians were appointed to meet, was swallowed up with an Earth-quake: and Antioch, a nursery of faction and heresies, was shaken with an Earth-quake, and afterwards burnt with fire from heaven.

And

And of late dayes *Iohn* of *Leiden*, King of the *Anabaptists* with *Knipperdolling* and *Crechting*, had upon a scaffold their flesh torne apeices with hot irons? Sleid. com. l. 10. fol. 137.

And *Servetus* was burnt for his abhominable blasphemies at Geneva. Examples are infinite, although seducers may escape punishment in this world, yet how can they escape the damnation of hell.

To you. To you that are my Disciples, To you, ad vos. πρὸς ὑμᾶς אלכם לוחכון

אף לא נקוית אחת תקטר מן רחוות

No word in vaine [*to you*] daily experience sheweth us, whom the Anabaptists, Brownists & Familists, goe about to seduce, *viz.* not drankards, adulterers, swearers, gamesters, and such like, but such as desire to know the right way to heaven: St. *Paul* telleth us, *that they leade captive silly women, ever learning that are desirous to learne.*

πρὸς ὑμᾶς; They come not, ἐπὶ τὰ ὑμᾶ but *to you*, not as enemies but as friends, insinuating themselves into you, as Councellors under the colour of giving good councell, they seduce. This did the Devill in Paradice, counselling our first parents to eate of the forbidden fruit, hee promised to make them like God. And tempting Christ in the wildernesse, promised to give him all the Kingdomes of the world, and the glory of them; Thus all seducers promise great matters, yea the kingdome of heaven, and the glory of it. *Subspecie consulendi agunt negotium seducendi Greg. mag. lib. 23. mor. cap. 21*

The Wolfe (saith a learned man) when he taketh a sheepe at the first, layeth him gently upon his backe, carrying it away with little hurt to the place where he meaneth to worrie it. The Anabaptists and other sectaries do the same, when they take sheepe out of our folds, they pretend to carry them unto Zion, whereas indeed they take them out of the Church to strangle their *Lupus cum ovem rapuerit dentibus eam non ledit, sed super dorsum suum eam suaviter jacere facit Vincent in specul. Nat. lib. 19. Cap. 83.*

their ſoules in their prophane conventicles.

Sweetely ſingeth the Bird-catcher when hee would catch the Foul: theſe ſeducers have their ſeveral calls or notes. Come out of *Babylon* cryeth one, Chriſt muſt raigne ſaith another, come to the holy Communalty ſaith another, &c. Every one have their ſeverall calls, wherewith they do inchaunt ſilly ſoules.

Epheſians 6. 11. πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδίας τοῦ διαβόλου

That you may the better avoid their inchantments, I will ſet down to you the method that theſe ſeducers uſe in deceiving ſimple people.

In the firſt place they go about to ſeparate the ſheep from their ſhepheards, and this they endeavour to do by diſgracing them that have cure for their ſoules, & bringing them into contempt with their people: affirming them to be unprofitable, unpowerfull, calling them *Baals* prieſts, Cainites, taxing their converſations as prophane, and their doctrine as erroneous, colouring their malice with crying out for Reformation (which God grant) For our infirmities, which they maliciouſly cry up, we muſt confeſſe that we are men, and weak men: but for our Doctrine, which they alſo ſcandal, it is Gods truth; would to God our lives were as pure as our Doctrine. Our infirmities are our owne; the Doctrine we preach is yours; refuſe not for their clamours, and our infirmities, the golden treaſure of ſalvation, which we bring unto you in our earthen Veſſells. Thus they ſmiting your Shepheards with their tongues, the Sheep are ſcattered and ſurpriſed by theſe ravenous Wolves. The Devill in Paradiſe ſpake ill of God himſelfe, and ſo deceived our firſt Parents, perſwading them that he loved them not, in forbidding them to eat of the fruit which would make them like God.

Th

The uſe that we ſhould make of this, is to teach all true profeſſors, that are Chriſts Sheep, to take heed that they forſake not their ſhepheards, and with itching eares run after ſeducers, who have faire outſides, and pretend much love. Vſe.

In Sheeps cloathing. *Veſtimentis ovium.* ἐν ἱματίοις προβάτων בבגדי הצאן

In Sheeps cloathing.

In theſe words hee ſetteth downe their diſſimulation: our Saviour may ſeem here to allude to the Wolfe in the Fable, concerning whom the Mythologiſt ſpeaketh. A Wolfe on a time, putting on a ſheepes skin, immingled himſelfe amongſt the flock, and ſo every day ſtrangled one of the ſheep: which when the ſhepheard perceived, hee took the Wolfe and hung him upon a high Tree: at which, the other ſhepheards wondred, being ignorant of the cauſe, what he meant to be ſo cruell, to hang up a ſilly harmeſſe ſheep: he anſwered, His skin you ſee is a ſheeps skin, but his workes are the workes of a Wolfe. Their Inſinuation.

Lupus ovis pelle indutus ovium ſe immiſcuit gregi, quotidieque aliquam ex eis occidebat; quod cum paſtor animadvertiſſet illum altiſſimo arbore ſuſpendit: interrogantibus autem cæteris paſtoribus cur ovem ſuſpendiſſet, aiebat, pellis quidem ut videtis eſt ovis, opera autem lupi.

Here we may obſerve, that it is not the manner of ſeducers, to ſhew themſelves as they are within: if a Wolfe within, yet a Lambe without: if a Wolfe ſhould come in his owne likeneſſe into the fold, the ſhepheard would reſiſt him, and hunt him away with his

his Dogs: but comming in a sheeps skin he findeth entertainment, and they shun him not. Even so Seducers, if they should come in their owne likenesse, the Magistrates and Ministers would withstand them: but comming like zealous and holy Christians, they finde entertainment.

Tertullian doth ask, *Quandiu sunt istæ pelles ovium?* St. *Paul* telleth us, ἔχοντες μόρφωσιν εὐσεβείας *having forme, or shew of godlinesse, viz.* outward sanctimony, counterfeit holinesse.

A shew of godlinesse. 2 Tim. 3. 5.

For example, The Devill transformed himselfe into an Angel of light.

Baals Priests used long prayers, they prayed from morning to noon, they cryed aloud, and cut themselves with Knives and Lancers, till the bloud gushed out upon them.

1 King. 18 20.

The blasphemous *Arrians*, as *St. Basil* reporteth were easily believed because of their counterfeit holinesse. Saint *Augustine* writeth the same of the *Manichees*.

The Romish seducers have many Fasts, long prayers, they whip themselves; yea, the begging Friars befool'd the Christian world with their pretended holinesse, with which they varnished their lewd lives. Generally seducers come with outward sanctimony, with a seeming contempt of the world, with long prayers, as the Pharisees, to devoure Widdows houses, fastings, tears, almes-deeds, seeming zeale, seeming humility, seeming harmlessenesse, They can cry, weep, &c.

And this you may see in the Anabaptists who at their first comming into *Munster*, seemed to be very holy

holy men. Their talke was altogether of Mortification, and holineſſe. Their Apparrell was modeſt and ſimple: They forbad the wearing of rings, pearles, and lace: They made a great ſhew of piety, mercy, and charity: They affirmed, that it was not lawfull to put any man to death, no not for the Magiſtrate in caſe of juſtice; but when their number increaſed, and that they had ſurpriſed the City, they became of all hereticks moſt unpure, and unclean, having not only many wives, for which they pretended to have a ſpeciall command from God, but alſo making the women of their Sect common, caſting aſide all Lawes of honeſty and pudicity.

Bull. *Adver. Anabi fol.* 51. *lib.* 2. *cap.* 7. *Initio humiles & demiſſi fuerunt: nihil ſplendoris & magnificentiæ habebant; clamabant & invehebantur in omnem excellentiam, faſtum & magnificentiã, item adverſus gladiũ & poteſtatem magiſtratuũ. Opes & honores erant illis (ita ſimulabant) nauſea. Nihil loquebantur quam de mortificatione veteris hominis, de renovatione ſpiritûs, de ſeparata & Deo commiſſa ac dicata vita, mundum & cuncta quæ in ipſo ſunt plane faſtidiebant.*

And for their Apparell, their Prophet *Iohn* of *Leiden* arrayed himſelfe, his wives, and followers, like Princes, aſſuming to themſelves glorious Titles, as the foreſaid *Iohn* the Taylor ſtiled himſelfe; King of Syon, and King of righteouſneſſe; and in ſtead of mercy and much pitty before pretended, thay not onely rob'd rich men, but alſo moſt cruelly murthered many, beheading ſome, and impaling

impaling others upon ſtakes : yea one of the Articles of their religion was to kill all the wicked (That is, all them that were not of their Sect) and to deſtroy all the Kings of the earth, and to make their Prophet *Iohn* King of the univerſe. In the Hiſtory of the Anabaptiſts of Germany, you may read what faire pretences they made before they ſurprized the City.

Sollicite cavemus hæreticos qui conversationis optimæ sunt, quorum forte vitam non tam Deus quam Diabolus instituxit hom. 7. in Ezek.

The uſe that we ſhould make of this, is to be very wary of theſe Hereticks, who are of the beſt converſations; whoſe lives, ſaith *Origen*, are poſsibly directed not of God, but by the devill.

2. Teſtimonies of Scripture.

Pſal. 91.

Secondlie, this their ſheeps cloathing may be their palliating their errours with the teſtimony of holy Scriptures. I read that the Monſter *Arrius* pretended to have 42. places of Scripture, to prove that Chriſt was a meere man, and not God; and this the ſeducers learnt of their Father the Devill, who cited the word to the Word himſelfe, tempting him to caſt himſelfe downe from the Pinacle of the Temple, viz. He cited part of the 91. Pſalme, *He hath given his Angels charge over thee, they ſhall beare thee up in their hands, leſt thou ſhouldeſt daſh thy foot againſt a ſtone*, leaving out part of the Text, viz. *to keep thee in thy wayes.* The devill fitted it for his purpoſe.

This do Hereticks, as among others, the Anabaptiſts, to maintaine their uncleanneſſe in their ſpirituall marriages, cite, or rather abuſe the holy Scriptures, viz. That Chriſtians muſt forſake thoſe

Quidam etiam liberi fratres, impuri Nebulones perſuadebant levibus mulierculis, non poſſe ipſas ſalvari, niſi ſuam pudicitiam proſtituerent.

Abutebantur autem

non

things that are moſt deare unto them, for Chriſts ſake, and therefore women muſt renounce their beloved honeſties.

2. That Publicans and harlots ſhall enter heaven before the Phariſees, therefore their ſpirituall ſiſters muſt proſtitute their bodies to enter Heaven, before honeſt Matrons.

3. For Chriſts ſake wee muſt undergoe all manner of infamy.

Againe, as Chriſtians are one ſpirit, ſo they muſt be one bodie: ſuch Scripture they quote.

abſq; blaſphemia verbis Domini. Niſi quis deſmerit & ſpreverit quæcunque chara habeat, non poſſe ſalvari.

Item Chriſti nomine omnes contumelias ferendas eſſe.

Præterea cum Chriſtus dixerit: meretrices & Publicanos præceciſſe juſtitiarios in Regno Cœlorum, debere mulieres meretrices fieri, & ſuam pudicitiam proſtituere; tum fore in Regno cœlorũ majores probis & honeſtis matronis. Hen. Bull. Adver. Anab. lib. 2. cap. 1. fol. 31.

The Uſe that you ſhould make of this, is, adviſe with your learned Paſtors: and double and treble your prayers to Almighty God to keepe you, and to bring into the way of truth all ſuch as do erre, and are deceived.

Intre ſetus autem Lupi rapaces.

Ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.

But inwardly they are ravening Wolves.

בקרבם, הם זאבים טרפים

λύκοι

Inward disposition.

Λύκοι, *Wolves*. Whatsoever they pretend, they are Wolves: as Wolves are to the Sheep, so are false Prophets to Christs flock.

Acts 20. 19.

St. *Paul* calleth them, Λύκοι βαρεῖς, *grievous Wolves*, Our Lord setteth downe their outward shew, and their inward disposition: what outward shew soever they make.

Λύκοι, *Wolves* in divers respects.

Arist. lib. 13.

1. As the biting of a Wolfe is venomous, like the biting of a mad Dog, making them that are bitten by them, mad: so false Prophets venome men, causing them to goe out of their wits.

Eph. 4

2. As the Wolves destroy more sheep by craft, then by might; so doe false Prophets; of whom Saint *Paul* speaketh of some carrryed away ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τὴν πλανῶς By the cogging of men, and with craftinesse, by which they lye in wait to deceive.

Interdi obtusius nocte clarius. videt Gisner lib 3. de quadrup.

3. As Wolves are dull-sighted in the day, and quick-sighted in the night: so false Prophets are very accute and sharpe witted to defend their errors; but very dull and blinde to see the truth.

4 Make a garment, saith *Plutarch*, of the haire of a Wolfe, & it will prove odious, being lousie, and breeding vermine upon him that weareth it. So all the profit you shall get by false Prophets, will be noxious to you.

Λύκος ἀλύκου, which signifieth *dilanio*; to teare asunder טרפים of טוף to rend asunder; as one Wolf may destroy a flock, so one Hereticke a Congregation.

2. *Lupus quasi Leopus*, followeth the Lyon hunting for his prey; and what the Lyon spareth, the Wolfe devoureth.

So

So falſe Prophets follow their father the Devill, the roaring Lyon, ſeeking whom they may devoure.

Wolves play with little Children, as *Ariſtotle* reporteth, and ſometimes ſpareth them: as wee read of *Romulus* brought up by a Wolf; and of late dayes I read of a man brought up among the Wolves, and ranne about with them, and preyed as they did, but being taken by Hunters, and chained up, he howl'd like a Wolfe; and continuing among men, and having gotten his ſpeech and underſtanding, he would complaine, that he lived more carefully among men, than among Wolves. Ariſt. lib. 9 N. Animal.

I never read that a falſe Prophet ſpared any man whom he could ſeduce: and it is not ſo dangerous to live among Wolves in the fields, as with falſe Prophets in a ſtrong City.

Ravening wolves they are by reaſon of their rapacitie, taking away truth from our underſtandings, charity from our affections, and holineſſe from our action. ἁρπαγες

λύκοι βαρεῖς, grievous Wolves, cruell Wolves: a Wolfe delighteth in bloud: ſo theſe myſticall Wolves: of the cruelty of theſe ravening Wolves you may read *Hebr.* 11. 37. *By them the Saints of God were ſtoned, they were ſawne aſunder, they were tempted, they were ſlaine with the ſword, &c.* In the Primitive perſecutions, they opened the Bellies of holy men and virgins, and filling them full of Corne expoſed them to be eaten of Swine. *Cyril* of *Hierapolis* had his breaſt opened, and his Liver taken out, and chewed by theſe ravenous Wolves. βαρεῖς Acts 20. Cruelty of theſe myſtical wolves. Hebr. 11. 37

Romish Wolves, Martyrs in Q. Maries time.

In cruelty the Romish Wolves excell: Call but to minde the martyrdom of our holy men in Queen *Maries* dayes, which holy men delivered our Nation from *Idoll-worship, Bread-worship, invocation of Saints and Angels, and translated the holy Bible into English, who restored to us the Cup in the Sacrament, the symboll of Christs blood, who sealed their confession with their blood. Their blessed remembrance shall remaine for ever.*

Massacre in France.

In the Massacre of the Protestants in *France* you may see their Wolvish cruelty. The Papists being not able to quell the Protestants in Battaile, they put on sheepes cloathing, made a League with them confirmed by Oathes, and a publike Edict. And that the Protestants might the better confide in them, the Protestant King of *Navar*, our Queens father, was to marry the sister of the then French King. To the which marriage the Protestant Princes & Nobles resorted, invited with great joy and expectation of future happinesse. The marriage was solemnized; but in the night time the Wolvish Papists fell upon their guests, and worried them against the Law of hospitality, promises, and oathes. The noble Prince, the Admirall (among others) was murthered in his Chamber, was drawne to the Gallowes, and hanged up by the heeles. And to consummate this abhominable Treacherie, the Pope (hearing of this their massacring the Protestant) went in Procession with his Cardinals, and sang *Te Deum*. But what need I forraigne examples? Call to minde our powder-Plot, a cruelty superlative, in a moment to destroy our King, Queen, Prince, Nobles, Bishops,

Powder treason.

and

and Patriots. What Devill could have devised such a plot, and this to be done, not in open Rebellion, but to be blowne up with Gunpowder, sitting in the house of peace, making the Parliament-house like Mount *Sinai*, *Tonitru & fumo*, with Thunder and Smoake.

The can bee no agreement between wolves and sheep: strings made of wolves guts, and sheeps guts, can never agree in an Instrument. *Barthol de propr.*

I might also relate of the cruelty of the Anabaptists in *Munster*, and papists in *Ireland*; but this shall suffice. *Plin. l. 11. cap. bist.*

There are divers kindes of Wolves.

1. There are Wolves called *Cervari*, unsatiable Creatures.

2. A Wolfe called *Glanos*, which seeks to prey upon men. *Ari: lib. 8. cap. 5.*

3. A Wolfe called *Ciruci*, who when the mountains are covered with snow, will venture into Cities. *Gesn.*

4. In *Ethiopia*, wolves that have Maines like Lions. *Isod. lib. 12.*

5. In *India* wolves that have three rowes of teeth, feet like a Lion, a face like a man, and voyce like a trumpet, Taile like a Scorpion, swift as a Hart, & like fierce and cruell. *Arist. lib. 2.*

It is not so dangerous to live among those Wolves in a wood, as among our mysticall wolves in a strong City: As wee have none of these wolves in England, so Lord deliver us from these mysticall wolves.

O God thou hast not cast us off for ever.

Thine enemies roar in the midst of thy Congregation.

They

They have cast fire into thy Sanctuary.

O God, how long shall the adversaries reproach us? shal the ene my blaspheme thy name for ever?

O deliver not the soule of thy Turtle Dove to the multitude of the wicked.

Arise, O Lord, and pleade thy owne cause.

Mr. *Calvin* that admirable man of God, whose name is yet terrible in the kingdom of popery, setteth downe certaine characters of these Impostors, taken out of St. *Augustine*.

Characters.

Lib 3. in Perm. Lib. 4. in stit. Cap. 7. §. 16. Acts 8. 9.

1. Great boasters making ostentation of their own worth, like *Simon Magus* who bewitched the people, saying, that he himselfe was some great man, like the *Gnostiks* who had a high conceit of their own knowledge, as if they were the only knowing men of the whole world, &, as *Elias*, left alone for their faculty to expound scripture: Yea, among us some Tradesmen have a high conceit of their deep learning. As a shoomaker being demanded by one of his neighbours whether hee could preach better then the Doctor his Parson, answered with indignation, that he should be very sorrowfull if he could not preach better then he.

2. *Superbia tumidi*, blowen up with pride. It is reported by *Bede*, that when *Austin* the Monke came into Brittany, and that the Brittish Bishops were in doubt of receiving him, an old man gave them advice to observe whether hee were humble or no, and that by his humility they should know whether he were of God or no: by their pride you may know them, their talke, being commonly in commendation of themselves, and casting dirt and vilifying others. This overweening of heritickes hath bred much distraction in the Church: In the primitive times *Marcion* the

Epiphan. contr. haeres.

heriticke

heretique, having not that preferment that he expected and thought himselfe worthy of, demanded what was the meaning of those words. No man pieceth an old garment with a piece of new cloath, for that that should fil up taketh away from the garment, and the breach is worse. Mar. 9.15. 17

They gave him the true sense of Christs words; but the proud heretick applyed the parable to himselfe, & avouched that he should make a remediles breach among them.

Thereupon he broached his heresie, *viz.* That there were two Gods, the one the author of good, the other the author of evill; which errour cost St. *Augustine* more pains in confuting it then many other. *Aerius* being denyed a Bishopricke, wrote against the whole order. And among us many proud spirits having not these preferments which they thought themselves worthy of, have forsaken our Church, & gone to *Rome* and *Amsterdam*.

3 *Calumniis insidiosi*, deceitfully slanderous, and in this faculty of all others the Brownists excell; they fill their sermons, books, and communication with scandalous imputations: they spare neither government nor church; like cursed children tearing their mother a pieces; which when they have done, they may confesse with *Nero*, who, when he had ript open his mothers belly, affirmed that he never thought his mother had bin so fair: The Jesuits are not so bitter against our Church as the Separatists, compare their writings: *Michael* the Arch-Angel durst not give the devil such cursed speaking, nor raile upon him as they doe upon us. *Calumniis insidiosi.* Brownists goe beyond all other sectaries in raylng.

Treacherously seditious.

4 Treacherously seditious, not preaching peace, as Christ commanded his disciples to doe, but division: yea the Brownists arrogate to themselves the name of Separatists, which well they may, being separated from their Mother Church, from all the reformed Churches and malitiously divided among themselves. Read Mr. *Whites* discovery of Browniſme, who setteth down among other what a fiery contention was among the *Iohnſons*, the younger brother becomming a libeller, and loading his elder brother with reproaches of shame and infamie, and that in print, and the other separated himselfe, and brake fellowship with his brother and father, & cursed him with all the curses in Gods booke, which he confirmed with the sentence of excommunication, giving his brother and father to the Devill.

Left they should seeme to be destitute of the light of truth, they arrogate to themselves the shadow of austerity, a shew of holinesse. The substance of holinesse is charity, which they want, 1 *Cor.* 13. Without which they are nothing: *Having a shew of godlinesse, but denying the power thereof, from such turne away.*

2 Tim. 3. 5

Sacrilegious.

Sacrilegious, what the appetite of all schismaticks hath been this way is notorious, caring not for the ruine of the whole Church, upon condition that they might get some-what. They have so taught, that some thinke that there is no such sin as sacriledge at all.

For whereas sacriledge may be committed, 1. Against holy persons, *viz.* Against Gods Ministers, as the wrong done to *Zacharias* the Priest was punished, not only in the King and people that did it, but upon the

Mat. 23. 35.

the Jewes that lived many hundred yeares after.

2. Againſt holy places; *Ye ſhall keep my Sabbaths, and reverence my Sanctuarie.*

3. Againſt holy things: *Ye have robbed me*, ſaith the Lord, *in detention of Tythes and Offerings.* Mal. 3. 8

1. Now for holy perſons, ſome affirme there to be none now: men making no difference between a Miniſter and a Cobler.

2. For holy places: they impute no more holineſſe to a Church than to a ſtable.

3. For holy things: as holy dayes, as Sabbaths, every day alike; and for Tythes, they thinke they are repealed: never by Chriſt, but as the work continueth, and the ſervice of God; ſo alſo the maintainance: Indeed I finde them forbidden by *Muntzer* the Anabaptiſt, who alſo forbade paying rent to Landlords, with other things.

It muſt needs follow, if there be no holy perſons, places, nor things, that there can be no ſacriledge. What? have we left a ſinne? is that Law abrogated? happy it were for many ſacrilegious perſons (among us) if it were ſo, to avoyd this curſe. If there were no ſuch ſinne in the Goſpell, why doth St. *Peter* ſo curſtly rebuke *Ananias* for it? *Ananias, why hath the Devill filled thy heart to lye to the holy Ghoſt, and keepe away part?* Acts 5. 3 If the devill were in him, and he and his wife ſtricken dead, who kept back but halfe that hee himſelfe had offered? what ſhall become of them? & what devill is in them, that take away all, not which they themſelves had given, but which their forefathers with great piety and devotion had offered unto Almighty God? St. *Paul* equalleth or preferreth ſa-

Rom 2. 22 Sacriledge before Idolatry. *Thou that abhorreſt Idols, committeſt thou Sacriledge?* An Idolater may have ſome Religion, but the ſacrilegious perſon none at all: an Atheiſt is worſe than the Devill himſelfe.

Madly obſtinate. 7. Madly obſtinate, *convincere eos poſſum*, ſaith St. *Auguſtine*, *convertere verò non poſſum*, He could convince them, but could not convert them, they being given over to a reprobate ſenſe. *From hardneſſe of heart good Lord deliver us.*

προσέχετε.

Having before ſpoken of the deſcription of falſe Prophets, and how dangerous they are, I come now to the Caveat, *Take heed.*

The word is taken in a double ſenſe.

1. In the ſenſe of attending. 2 *Peter* 1. 19: ᾧ καλῶς ποιεῖτε προσέχοντες, *To which you doe well that you doe attend*: So we read in the vulgar, *Attendite à falſis Prophetis.*

2. It is taken in the ſenſe of bewaring, *Mat.* 6 1. *Take heed*: So it is to be taken in this place. In the *Syrian* Tranſlation, which tongue our Lord preached in, *To be forewarned.*

Beware, is the word of a friend: yea the Counſell of our Lord and Saviour, who is our beſt friend: *Beware*, as if he ſhould ſay, I know my deare, that you hearing of the narrow way that leadeth unto life, will be very deſirous to enquire of every one, but eſpecially of thoſe that ſeeme to be Prophets, concerning this way, for your better direction: But let me forewarne you above all others, to beware of falſe Prophets, for they inſtead of directing you, will ſet you out of the way.

This

This Caution he gave his Disciples whom he loved, *Mat. 24. 4. Take heed that no man deceive you.* Again, *Take heed of the leaven of the Pharisees.* Mat. 24. 4.

Let our Lords Counsell be acceptable unto you: *Beware* usually precedeth some danger. This doubling, some great danger. Beware precedeth danger.

Poyson is very dangerous, but no poyson so dangerous to the body, as false Doctrine to the soule. Beware of false Prophets, more dangerous than men infected with the plague. Poyson danger-ous, heresie worse.

The plague is of all diseases most infectious to the body; heresie is as infectious to the soule.

This City is much more to be pitried at this time swarming with false Prophets, then when there dyed in it 5000. a week of the Plague. Then we lamented the dead bodies of our friends departed, whose souls God had taken to himselfe; But now we may lament the soules of our people who are departed from God.

They are not onely in danger of infection, but grievously infected. One poore soule cryeth out, no set prayers; another, no Sabbath; another, no Lords Prayer; another, no Law for a rule of life: and for them that goe about to cure these infected persons, they are in as much danger as they that goe to visit men sick of the pestilence: they being not much unlike those swine and dogs, of whom our Lord forewarneth his Disciples, *Give not holy things unto dogs, nor pearles unto swine, lest they tread them under their feet, and turne againe, and rend you.* We are in danger of them in our houses; yea, *Cordelio* I speak it, they enter irreverently into our Churches: some tear our Books, and have beene ready to lay violent hands upon us at the Lords Table, administring the holy Communion. Mat. 7. 6 *Cordelio.*

Worse then murtherers.

They are worse than murtherers; a murtherer may kill a man, but one false Prophet may destroy a whole City, or Countrey; a murtherer destroyeth onely the body, but a false Prophet both body and soule.

Curses of Mount Eball. Deut. 27. 16

The curses that were to be denounced upon mount *Eball*, may in part be pronounced against these seducers.

Cursed be he that causeth the blinde to goe out of the way. Yea, more cursed are they that seduce ignorant well-meaning people, from the simplicity of Gods truth.

Cursed be he that removeth the marke of his neighbors Land. Yea, more cursed are they that remove and take away the markes of Christianity from among us.

Cursed be he that setteth light by his father and mother. Yea, more cursed be they that blaspheme their mother the Church, in which they were begotten, & made members of *Iesus Christ*.

O Almighty, which stillest the raging of the Sea, and madnesse of the people, in mercy looke upon these poore soules, and give thy people grace to avoyd the infections of the Devill, and with pure heart and mind to follow thee the only God, through our Lord Jesus Christ.

To whom?

To whom our *Lord* giveth this caveat, not to his Desciples only, but to all men: the word is plurall.

Ministers. Ezek. 33

1. To us Ministers, who are the Lords watchmen, and are to give an account, not onely for our selves, but also for the people cõmitted to our charge. *Take heed*, saith S. *Paul*, *unto your selves, and to the flock, over which the Lord hath made you overseers to feed the Church of God, which he hath purchased with his owne blood; for I know that after my departure grievous*

Acts 20. 28

Wolves

Wolves will enter, not ſparing the flocke.

Againe, *I charge thee before God, and the Lord Ieſus Chriſt, who ſhall judge the quick and the dead at his appearing, preach the Word, be inſtant in ſeaſon, out of ſeaſon, reprove, &c. For the time will come that they ſhall have itching eares, and after their owne luſts get them a heap of Teachers, and turne their eares from the truth, and be given unto Fables.* And againe, *In meekneſſe inſtructing them that oppoſe themſelves: if peradventure God will give them repentance to acknowledge the truth, that they may recover themſelves from the ſnare of the devill, who are taken captive by him at his will.* 2 Tim. 4 1. 2 Tim. 2. 25

Magiſtrates, who as they are nurſing Fathers and Mothers to the Church, ſo they ſhould make good Lawes to be as wals to the Church, and alſo put them in execution. Magiſtrates.

They are called Shepheards (as, *Cyrus my ſhepheard*) and are to yeeld an account to Almighty God for the ſheep committed to their charge, which through their negligence ſhal be devoured by theſe ravening wolves. Iſa. 44. 28

A queſtion may be asked, in that our Lord biddeth us to *take heed*, whether it be not lawful for the Magiſtrate *ἀναιρεῖν*. To put falſe Prophets to death: in which queſtion wee are to note whom we are to account *falſe Prophets, viz.* Not every one that differeth from our Church in opinion, or have ſome *nævous opinions*. Whether lawful to put falſe Prophets to death.

But by falſe Prophets we underſtand ſuch as hold fundamental errors, and perſiſt therein, after all means uſed for their conviction; yea not onely perſiſt, but alſo endeavour to diſperſe their pernicious errours, to the perverting of others. Again, ſuch whoſe Doctrines are blaſphemous, as the *Arrians* are dangerous to the deſtruction of the government under which they live:

And

And where all theſe concur they deſerve death, becauſe they corrupt the faith: If ſuch as corrupt and poyſon Fountains of water, at which men and beaſts drink, do deſerve capitall puniſhment: how much more they, who as much as in them lyeth do poyſon mens ſoules?

Examples. Againe, we have divers examples of this lawfull ſeverity executed upon Idolaters: firſt, in *Eliah's* time, commanding all the Prophets of *Baal* to bee ſlaine. Secondly, in *Iehu*, giving the like commandement.

1 King. 18. 40
2 Kings 10. 24

Thirdly, in all the inhabitants of the Land of *Iudah*, who deſtroyed all the houſes of *Baal*, and ſlew *Mattan* he Prieſt before the Altar.

2 Kings 11. 18

Furthermore, we have examples in Eccleſiaſticall hiſtories; as firſt in *Conſtantine*, that famous Chriſtian Emperour, who enacted, that if any man did offer Sacrifice upon the Altars, *Gladio ultore ſterneretur*, He ſhould be put to death, and his goods confiſcated. The like alſo was enacted by *Theodoſius*, *Valentinianus*, and *Martianus*, as Mr. *Bullinger* reporteth. The ground and warrant of this is God himſelfe, *That Prophet, or dreamer of dreames, &c. ſhall be put to death.* If any man object, that this was a judiciall Law; I anſwer, if it were ſo; yet the equity of that judiciall Law remaineth to all. St. *Auguſtine* ſaith, that there is a puniſhing mercy, and a ſparing cruelty. For it is a puniſhing mercy, when Governours doe puniſh dangerous ſeducers for ſafety of the whole: And it were a ſparing cruelty, to let them goe unpuniſhed: for, looke how much mercy is ſhewed to the Wolf, ſo much cruelty is done to the ſheep.

Bullinger. decad. 2. Serm. 8.

Deut. 13. 5

Sicut eſt miſericordia puniens, ita eſt crudelitas parcens. Epi. 54.

This may ſerve for the reproofe of ſuch Magiſtrates, who, when they have dangerous Wolves diſcovered unto them, wil not lend their helping hands to ſuppres them.

them. To conclude this poynt: The Romiſh ſeducers are ſeverely puniſhed among us, & kept from our folds, and why not all other falſe-prophets, who blaſpheme God & ſeduce our people? What? ſhall we puniſh them only that attribute too much to the Sacrament of baptiſme, affirming Infants un-baptized not to enter heaven? And ſuffer Anabaptiſts who wil not baptize them at all, but blaſpheme the baptiſme of children, calling it the marke of the Beaſt, affirming that it came from Anti-chriſt and the Devill? and ſuffer them to publiſh books in defence of this and other their abhominable errors?

Shall we puniſh them only that attribute too much to the Element of bread in the holy Communion, accounting him no good Chriſtian that will not call it his lord god? And ſuffer ſuch men who mocke and ſcoffe at the ſacrament of the Lords ſupper, calling it a two-peny-banquet?

Shall we puniſh them that give too much reverence to the bleſſed Virgin, holy Apoſtles, and Saints departed, and ſuffer them that blaſpheme the holy Virgin, whom all Nations ſhould call bleſſed? *Ma'eſtà ſe caro Maria.*

Shall we blame the Papiſts for ſaying too many *Pater-noſters*, and tolerate the Brownuſts and other Sectaries who will not ſay the Lords prayer at all? ſome of them affirming it to be an abhominable idol, although it be commanded to be ſaid by our Lord himſelf?

Shall we puniſh them that not only keep the Lords day, but alſo many holy-dayes, and ſuffer them that will neither keep holy-daies nor the Lords day, as the Familiſts and Antiſabbatarians?

Shall we puniſh them that confeſſe their ſins, and

ſuppoſe that they cannot enter heaven without a particular Confeſſion of them? and tolerate them that will not confeſſe their ſinnes at all, and affirme that God can ſee no ſin in them? as the *Antinomians*.

Shall we puniſh them that worſhip God in Trinity, and Trinity in Unity? and tolerate them that blaſpheme the holy Trinity? as the *Arrians*, and *Antitrinitarians*. I hope that our Governors wil drive theſe alſo from our folds, as they doe the *Popiſh Emiſſaries*:

Act. Concil. Nic. part. 1 opus Cyrilli. Πρέπει γὰρ ἡμᾶς χριστιανοὺς ὄντας παντὸς τοῦ κατὰ Χριστὸν λέγοντος καὶ φρονοῦντας ὡς πολεμίους καὶ φθορεῖς ψυχῶν ἀποστρέφεσθαι

It is fit for us that are Chriſtians to avoyd all thoſe who ſpeak againſt Chriſt, and hate them as the enemies of God, and corrupters of ſoules.

3 To every Chriſtian, not to keep company with them.

This Caveat of our Lords belongeth to every Chriſtian man.

We are not to keep company with them. It was *Eves* fault to admit conference with the Devill. In theſe falſe Prophets there is ſuch a malignant ſpirit, that the Devill cannot doe more hurt out of them, then in them. St. *Paul* counſelleth the *Romans*, to marke them diligently that make diviſions, and to avoyd them. If we muſt avoyd Schiſmaticks that make diviſions, how much more Hereticks?

Rom. 16. 28

St. *Iohn* in his Epiſtle to the Elect Lady, forbids all ſociety with them: if there come any to you, and bring not this Doctrine, receive him not into your houſe, nor bid him, God ſpeed.

2 Ioh. 10

According to his Doctring, ſo was his practice, he would not bath with *Cerinthus* the Heretick, nor abide under the ſame roofe with him, but leaped out of the roome, and perſwaded others ſo to doe. *Polycarp*, St. *Iohns* Schollar, meeting *Marcion* the Here-

tick,

tick, would not ſalute him: *Marcion* asking him whether he knew him or no? was answered by him, *Yes, I know thee well to be the first borne of the devill.*

Would any man entertaine into his family a man infected with the plague? how much leſſe an Heretick, who, without the great mercy of God, may be the undoing of him and his family.

This caveat ſhould keep men from hearing thoſe ſeducers: *My ſheep*, ſaith our Lord, *will not heare the voyce of a ſtranger.* John 5. 10

Yet ſuch is the folly or madneſſe of theſe times, and men have ſuch itching eares, that if the Devill himſelf ſhould preach among us, I feare that he would have too many hearers.

But whereas they pretend to be led by the ſpirit, *I beſeech you*, ſaith St. *Paul*, *by the comming of the Lord Ieſus Chriſt, that you be not ſo ſoone ſhaken in minde, neither by ſpirit* (that is by pretence of the ſpirit) for as there is a holy Spirit, by whom the Prophets & Apoſtles inſpired, ſpake: ſo you may read of a lying ſpirit in the mouths of falſe Prophets. Therefore St. *John* commandeth us not to believe every ſpirit, but *to ſearch and try the ſpirits, whether they be of God, or no.* Led by the ſpirit.

How ſhall I know Gods ſpirit, but by his Word? ſuch ſpirits as ſpeak againſt Gods word, are the devils ſpirits, and not Gods. I have read that in a Synod in *Britain* held by *Dunſtan*, Archbiſhop of *Canterbury*, who would have had a Decree paſſe againſt Miniſters marriage, a ſtrange voyce was heard out of an Image in the Church for confirmation thereof. But the Britiſh Biſhop cryed out, that that voyce was the voyce of the Devill, and not of God: for God would not ſpeak 1 John 4. 1

1 Tim: 4 1. against his word: And indeed St. *Paul* calleth *forbidding of Marriage the doctrine of Devills.* We should try all these new Doctrines pretended to come from the spirit, whether they be against Gods word, or no. As for example, whereas the Romish Prelates forbid the Laity the reading of the holy Scriptures (in the vulgar) which God commands, and the holy Ghost commends: is this their prohibition from God, or from the devill? And whereas they command Communion under one kinde, contrary to Christs institution; whose spirit is in them, Gods, or the Devills? And whereas other false Prophets forbid the saying of the Lords Prayer, with other things commanded in holy Scriptures: those are lying Prophets, who have not Gods spirit, but the devills: for God will not speake against his Word.

Gal. 3. 1 *O yee foolish Galatians, who hath bewitched you?* saith St. *Paul.*

O yee fooliſh *Galatians*: wee see how carefull men are of being deceived in any thing of weight; in buying land they advise with the best counsell they can get: for health they advise with the learnedest Physitians: in receiving money, if they doubt, they will go to the Gold-smith and weigh it and touch it at the stone; Let us not be careless only for our soules. Nay, *who hath bewitched you*, saith the Apostle? It is the fashion of witches, as some report, when they Covenant with the devill, to renounce their Baptisme: were it possible for a man, except hee were bewitched indeed, to be perswaded to renounce his Baptisme?

Were it possible for any man, except he were bewitched, to forsake the Church of God, and to dream of a new one, and that Almighty God never had a true Church,

Church, untill ſome fanatick perſons at this time had framed one? How could all this their holy frame eſcape all the Patriarks, Prophets, holy Apoſtles, and Doctors, and be revealed onely to *Browne*, who lik't it ſo ill, that hee returned againe to his Mother Church. The like antiquitie have the *Etonites*, and others of our Sectaries.

Our *Lord* ſending forth his Diſciples, as ſheep among Wolves, giveth them this counſell, *Be ye wiſe as Serpents, and harmleſſe as Doves.* And why *wiſe as Serpents?* *Like the deafe Adder, that ſtoppeth her eare, which will not hearken to the voyce of the Charmer, charm he never ſo wiſely.* It is written of the *Aſpe*, that to avoyd charming, ſhee layeth one eare cloſe to the ground, and ſtoppeth the other with her tayle. Thus the ancient Chriſtians were wont to ſtop their eares, and not heare Chriſts truth adulterated. It is recorded by *Theodoret*, that when *Lucius* the *Arrian* Biſhop came and preached among the *Antiochians*, broaching his damnable Hereſies, the people forſooke the Church, and would not heare him, *Lib. 4. Eccleſ. Hiſtor. cap.* 20. M. *Hiſtor. Tripart.*

Mat. 10. 16

Pſal. 58. 4

But now they that beare the name of Chriſtians, & would be accounted profeſſors, run as if they were mad to be charmed, to heare the falſe Prophets of our time: *Be ye wiſe as Serpents*, ſaith our Lord, *and harmleſſe as Doves.* The Dove as ſhee is innocent, and harmleſſe, ſo ſwift winged to avoyd the danger ſhee may receive from Vultures, and other ravenous birds. *O that I had wings like a Dove*, (ſaith the Prophet) *then would I flye away, and be at reſt.* Our ſoules are winged, our prayers are our wings: let us fly to the rock where we ſhall finde reſt.

Pſal. 55. 6

You have heard of two wayes, the one leading to life, the the other to destruction: and that it is a difficult thing to find heaven, and that because of false Prophets, who goe about to lead us out of the way: you have heard also what these false Prophets are, *viz.* lying Prophets, falsifying Gods Word; and why God suffereth them, *viz.* for the punishment of the ungodly, and for the tryall of the godly; and that they come unsent, without any calling, in Sheepes cloathing, counterfeiting holinesse, pretending Scripture; being indeed ravening Wolves: and as Wolves destroy the body, so doe they the soule. Our Lord biddeth beware of them: and whereas they pretend the spirit, *try the spirits*, as St. *Iohn* counselleth you, *whether they be of God, or no*; and being not of God to avoyd them, being wise as Serpents, who stop their eares, and will not heare the voyce of the charmer. Let us be innocent as the Dove and mount heaven with our prayers, and praying, say with *David*, *Shew me thy wayes, O Lord, and teach me thy pathes: Open thou my eyes, that I may see the wonders of thy law. Lead me forth in thy truth, and guide me, thou art the God of my salvation.*

And whereas the suffering of these false Prophets may be one of the causes of Gods heavy hand upon us, and of the unnaturall war among us, let us use all meanes to suppresse them in our callings, and so remove this cursed thing from us.

All you that are the sonnes of peace, friends of peace and servants to the God of peace, double and treble your prayers, that some Mediator may stand in the gap, to divert Gods judgements from us: and if Almighty God hath otherwise decreed, let every one of

us

us make his owne peace with God, commending our ſoules into his hands who is our faithfull Creator, keeping faith & a good conſcience, of which take heed that you do not make ſhipwrack; which if you keep, you need not feare neither falſe Prophets, nor devills, fire, nor ſword, nothing ſhall hurt you: Although they kill you, they ſhall but deliver your ſoules out of the priſon of your bodyes, to enjoy everlaſting peace, which I intreat Almighty God to bring us all, for his ſonne Jeſus Chriſts ſake, to whom with the holy Ghoſt, three perſons, and one God, be all Glory, Prayſe, Honour, and Dominion, &c.

FINIS.

PErlegi concionem hanc de pſeudo-Prophetis, in qua nihil reperio quo minus utiliter Imprimatur.

Ia. Cranford. Nov. 24. 1644.

FINIS.

PErlegi concionem hanc de pseudo Prophetis, in qua nihil reperio quo minus utiliter Imprimatur.

Ia. Cranford. Nov. 24 1644.

THE Numb. 22i 29

LONDON POST:

Faithfully Communicating His

Intelligence of the Proceedings of Parliament, and many other Memorable Passages certified by Letters and Advertisements,

From { Vxbridge. Brist ll. Chester. Barrow. } { Alisbury. Thame. VVallingford. Manchester. } { Holt Castle. Christleton. Oxford. Dartmouth. } { Malmesbury. Marleborough. Pontefract. Leverpoole. }

The last proceedings of the Treaty at Vxbridge, *and some new papers delivered in by the Commissioners from* Oxford. *Sir* William Wallers *Letter to the Parliament, and his pursuing of the retreating Enemy. Threescore horse taken in Wiltshire by the Forces of Colonell* Malley. *The Dutch Ship escaped which was brought into* Leverpoole. *Eleven thousand Scots designed to advance Southwards, and thirty thousand pound to be paid them at their Rendezvous. The taking of Captaine* Edwards *Prisoner by the Enemy. And the great hope of reducing* Chester *to the obedience of the Parliament. Captaine* Skinner *(betraying his trust) run and Pyrat, and taken and condemned and Executed. Two hundred horse cut off from Colonell* Gorings *Cavalry. A Ship arrived at* Dartmouth, *worth twenty thousand pound, &c.*

Passed according to Order, and Printed for G. B. *Feb.* 4. 1644.

NOw is the Treaty begun, and now with the lengthening of the dayes, we doe lengthen and increase our hopes, that a Peace (as welcome as the Spring) will contract the number of our sorrowes, under which this Land hath along time groaned through the unnaturall distempers, the distractions, and the violence of the warre. Wee will not here acquaint you with the great and grievous outrages every where committed by the souldiers of the Enemy; neither will wee possesse you with the rapine, and the riot of our owne, which the sad Countries doe feele, and, with Petition on Peti-

tion for redresse, doe breathe almost their last complaints into the Eare of the Parliament. We will not insist upon the latter, because our Army being now in the new mould, there will be a great care taken, not onely for the payment of the Souldiers, but for the punishment of their offences.

We will begin this weekes Intelligence with the good newes from the *North*, and we hope we shall end it with good newes from the *West*, wee understand that Sir *Thomas Fairfax* doth goe bravely on, and is daily gaining more honour by gaining more Garrisons to the obedience of the Parliament, The siege at *Pontefract* is the present object on which that whole County lookes, and it is the present subject on which the whole Kingdome doth discourse; you have already heard that it hath bin summoned to come in by a Trumpet from Sir *Thomas Fairfax*, and that they have refused to obey the voice of his Trumpet. The further proceedings of the siege we shall exhibite to you in a letter lately sent from *Yorke*, which followeth in these words;

SIR,

WE have little news here, we onely understand that our forces have made a large breach in the wall of the Castle, but they durst not enter it, they are therefore making another breach on the other side of the Castle, which being done they intend to assault them both at once: moreover we doe heare they are springing of two Mines. God give a blessing to their indeavours, and I doubt not but that Castle will be speedily reduced, I have not else for the present but rest,

Yorke Jan. 25. 1644. Yours &c.

We will jumpe now from one action of the Parliaments forces to another, and it is a great jumpe indeed, from *Pontefract* unto *Thame*, no lesse then almost two hundred miles at once, but the honour and the successe of the atcheivement there, will releive your wonder to apprehend and delight in the expedition. (We doubt not) that we must acknowledge but you have already heard of the brave service performed by Major Generall *Crasord* against Colonell *Blague*, but because we doe professe to be exact in our Intelligence, and have received from a gentleman then in the service a full relation of it, we thought it very pertinent to communicate the letter to you, and we must beseech you that without any wearinesse you will be pleased to perus our letters, not so much in regard that they are most proper to the condition of a Post, as because you shall finde them alwayes accompanied with the vsuall circumstances of *Person*, *Place*, and *Time*, and because you shall finde the truth to be no where more clearly, no where more lively represented.

Dearest

Deare Freind,

I Have long waited for matter wherewithall to furnish a Letter, and this last day that God, who makes mans extremity his opportunity was pleased to shoote forth a beame of his love, a little to cleare us in these sad times: Maior Generall *Craford* the Governour of *Alisbury* advanced from that Garrison to veiw *Bossall* house being guarded with a party of two hundred Horse. After he had sufficiently viewed the place, he commanded a party of his horse to returne back into their quarters againe, and with the residue he marched to veiw the strength of the Enimie at *Thame* and the countrey thereabouts, but not halfe an hour after this seperation of his horse, he espyed a party of the enimy advancing towards him, which he no sooner perceived, but presently he sent back for the rest of his horse to make haste to his assistance, but before they could come up, the Enemy had drawne themselves into a body within Carbine shot of him, which he perceiving, and being then (as alwayes) nobly valiant, he thought it better to dye then to flie basely. He therefore did cast his foure score horse (which were all that were with him) into three divisions, He commanded the second division himselfe, and did send the first to charge the enimie, which were valiantly repulsed by the enimie. On this the Maior Generall with thirty horse did violently breake in upon them, and charged them through and through. After some hot service performed betweene them, the enimie being in number one hundred and twenty did begin to give ground, and at last to flye, He pursued them about foure miles, totally routed them, tooke threescore prisoners killed and wounded about thirty; and all this with the losse of not above two men, and some two score wounded on his side.

The Maior Generall incountred three times with Colonell *Blague* the Governour of *Wallingford*, who commanded the Enimies party of horse, and at last with his sword he whisked off his nose, as some of the enimie now prisoners have confessed, which is a great disfiguring to his face, and so sent him into his Garrison with about twenty of his hundred and twenty men. This is the Lords doing and it is marvellous in our eyes, we little thought to meete with any party of them with us, for as they confesse their intention was the next night to beat up some of our Horse quarters, but God prevented them. Amongst those prisoners that we tooke, there was one Lieutenant, two Cornets, and seven Corporalls. This was the summe of this Dayes worke. In hast presenting my service to you I commend you to God and remayne

Alisbury Jan. 27. 1644.

Yours to command, &c.

You may remember we told you the last week of a thousand Souldiers that were advancing out of Lancashire, to assist Sir *William Brierton*: we have received a letter, written by Captaine *Edwards* the elder (who it seemeth doth command them) you shall finde therein the unwillingnesse of the Souldiers to advance without present pay, as also the taking of his Son Prisoner, who commanding but one troop of Horse, was assaulted by five hundred horse and foot of the enemy. The Letter it self, because that Letters are the most legible Characters of the truth, I have for your fuller satisfaction here inserted.

SIR;

I Have been in the Towne of *Manchester* this weeke, my businesse being to procure a thousand souldiers to assist us in our present designe. I brought money with me to give them fourteen dayes pay, without which they would not march. I hope I shall have them ready to goe with me on Munday. Since my comming hither, I have received uncomfortable Newes of my Son (unto whom I gave the Troop I brought from *London*) that he is taken Prisoner, and fourteen of his Men, and more of his Horses. The number of them I am not yet certaine of. My Son and his men were carried Prisoners into *Chester*, upon Tuesday last. At their comming into the City, there was the greatest rejoycing that hath been of any Victory: there were five hundred horse and foot against him, being at *Barrow*, within three miles of *Chester*. The enemy came over a River, by an unexpected way, for there was a good Guard upon the Bridge, to hinder them, so that they durst not passe that way: One of my Sonnes Corporalls is wounded, and a Cornet of the enemies was slaine by my men. All his men that were Prisoners are stripped, and he himself of his upper garments. I hope that God will shortly bring us thither to release them, and then I shall write you good Newes. We have had other losses of horse lately, some of Colonell *Leighs* Troop, and some of Colonell *Brooks* Troop. I hope that all this is but a lightning before some Victory against them. I have no other Newes to write unto you, onely I heare that my Son hath carried himself so well in *Chester*, that there came to visite him so many of the Inhabitants, that the Cavaliers there did begin to be afraid; and they presently did send him away from thence to *Holt* Castle, to be kept a Prisoner there. I hope my next will bring you better Newes, In the mean time, and ever, I am

Your faithfull servant, &c.

Manchester, Jan. 18. 1644.

But

But would you heare of good Newes in earnest? And what successe hath since attended the Parliaments forces in those parts, and how true a Prophet this Gentleman hath beene of the proceedings of our Forces under the command of Sir *William Brierton*? Behold, we have opened another Letter that will confirme it. And there is one Passage in it very remarkable, and I must beseech you, that you would be pleased to take notice of it, And indeede I should be a Malignant unto Piety, and to the Parliament, whom I am bound to honour, if I should not urge it. And that is, that *they doe hope there, they shall enioy the Supplications of many good people in London to helpe them forwards*, Indeede the Designe cannot want successe which is carried on by so many prayers.

SIR,

WEe have very good newes here: Sir *William Brierton* hath sent a thousand of his men to quarter at *Christleton* two miles from *Chester*, and yesterday the *Chester* men sallied out upon them, and did fight with them, but were bravely received by our Souldiers, and at length defeated by them, where the Enimy lost two Colonells, and above twentie other officers together with two hundred and fourteene common souldiers, and killed neere sixty of them. Our Commanders there were Maior *Lothian*, Leiutenant Colonell *Jones*, and Maior *Zanchy*, who behaved themselves gallantly, yea *Jones* and *Zanchy* were wounded, but (I hope) not mortally, If they had not beene wounded, it is thought the City might have beene entred, for they did beat the Enimy into the City. I hope now we shall not finde that difficulty to enter in. Too morrow I march with the forces of this County, and all the Strength of *Chester* will speedily be joyned with them. I hope we shall have the prayers of many good people in *London* to helpe us forwards. Thursday next will be a day of thanksgiving for this mercie in this Towne, and to crave a blessing upon our further proceedings.

Manchester Jan. 19. 1644. Your faithfull Servant &c.

Let us now look a little beyond the Seas, and see what Newes the forreigne Countries doe produce; And first from *France*, wee are advertised that the Queen Regent is raysing of men in *Picardy*, and about *Abbeville*, and that there are many Souldiers already rayled at *Brest* in Base *Britany*, which being a sea Towne, that looks towards our English Coasts, doth make many men to wonder why they should be quartered there, some suspect they have a designe against *England*, It doth become us to looke about us, and to be carefull of our selves. A little time will discover their intentions.

VVe heare from *Germany*, that *Gallas* continueth still at the lower town of *Magdeburgh*, and that he hath sent forth two thousand horse and foot towards *Wertinbergh* in *Saxony*, who were so unexpectedly invironed and assaulted by the Swedes, that five hundred of them were taken, and the rest forced into a Quagmire, from whence they could not escape, but became a prey, and a prize unto the persuing *Swedes*. The Turkes are still prevailing in a part of the Emperors Dominions called *Stiria*, where they lay claime unto some Townes, which they will not abandon, untill they have obtained them; so that what by the Turkes and *Transilvanians* on the one side, And the French and the *Swedes* on the other side; the great and potent German Empire is likely to be utterly destroyed.

Before we return to *England*, wee will give you some newes from sea, which is, That a *Holland* ship, in which were three thousand Armes, designed to supply the enemy at *Chester*, was forced in by contrary windes towards *Leverpoole*, and in the way she was hayled by a man of VVarre, belonging to Sir *William Brireton*, who perceiving what shee was, did bring her into the Poole; And her lading was said to be seized on for the good of the State; but we are since informed, that this Dutch ship is gotten from *Leverpoole* againe, but by what accident shee hath freed her self, we cannot yet learne, but must leave the particulars thereof unto our next Intelligence.

VVe understand also, that a ship of foure hundred Tun burden, called the *Swan*, belonging to the *Turkey* Merchants of *London*, is sunke, having in a Tempest bulged upon a Rock, neer the Iland of *Majorca*, which is on the Coasts of *Spaine*, shee was laden with good Commodities.

Moreover by a currant Report throughout this City, we are informed, that a rich ship lately come from Saint *Lucars* in *Spaine*, safely arrived in the Malignant Port of *Dartmouth*, shee is said to have twenty thousand pound in silver in her; besides other valuable Commodities. Her burden is about foure or five hundred Tunnes, and she hath eight and twenty Peeces of Ordnance on board her, The ship belongeth to one *Masham* of *London*, who is now at *Bristoll*, and sideth with the enemy. This Intelligence was brought from *Dartmouth* unto *Bristoll*, and from *Bristoll* (by one that lately came from thence) it was brought to *London*.

The *East India* Merchants much resenting the losse of their ship, which was brought unto *Bristoll* by *Mackwell* the perfidious Master thereof, are now sending a Commitee of their Company, with a Petition to the King, (if the Parliament will give leave) to impeach him, that confiscation might be made of the said ship and goods, and that the said Master might be already

veerly punished for breaking the trust reposed in him, and for the leaving twenty three men in an Iland to the mercy of the cruell Savages, and for their losse sustained: what answer will be given to this Petition, we shall shortly understand.

VVee had also Newes, that one Captaine *Skinner*, who was set out in a ship for the service of the Parliament, was turned a Pyrate, but being met at Sea by some of the Parliaments ships, hee was driven into the *Downs* under the power of our Vice Admirall, who seized on him, and being condemned by a Counsell of VVarre, he was hanged for his Treachery and his Pyracy.

VVee were no sooner landed at *Southampton*, but we heard sad Newes that the Enemy hath so cooped up that Garrison, that they cannot with safety go a mile out of the Town. But we can assure you this, both for their comfort, and yours, that Sir *William Waller* is advanced to relieve not only them, but other distressed places in the VVesterne parts.

VVee have heard a Report that Colonell *Massy* hath sent forth a party from *Malmesbury* in *Wiltshire*, who did beate up a Quarter of the Enemies neere *Marlborough*, and took three score horse from them, with some prisoners. But Colonell *Massys* Garrisons in *Glocestershire*, are so much straightened, that they have very little elbow roome to thrive out upon any occasion; And amongst others, Sir *Jacob Astleys* Garrison at *Circncester* is no little hindrance to them.

We hear that Col. *Goring* is returned with his forces out of the western parts, he attemped to set upon Col. *Dalbiers* Regiment, but finding them vigilant and upon their guard, he left that enterprise and wheeled off to the Quarters of Lieutenant Generall *Middleton*, and Colonell *Graves*, but finding them also prepared and ready to oppose him, hee left that enterprise not without some losse, for every one of those Commanders did fall upon his Reare, and did cut off some of his men, so that he is returned with two hundred horse lesse then he carried forth. The report is that Colonell *Goring* is now gone towards *Bedfordshire* to disturbe the tranquillity of the Easterne Association, and with an intent (perhaps) to draw some of the Parliaments forces from the line they are commanded to keepe, but (no doubt) he is gon with a hostile resolution to sack and plunder what he can, to relieve the low condition of his party at *Oxford*.

The Parliament hath voted, that the *Scots* Army now in the *North*, shall come into the *South* parts of this Kingdome, and they are to have thirty thousand pounds in money as soone as they are come to their Randezvous, and it is said to consist of eleven thousand horse and foot.

The

The Commons received a Petition from *Kent*, which was directed unto them by a Committee from the said County, wherein they expressed their good affections to the Parliament, desiring the prosecution of the Ordinance (wherein no Member of either House may enjoy any Office or Command, either Martiall or Civill) They had hearty thanks returned them, by Master Speaker.

There are great expectations from the treaty at *Uxbridge*: on Wednesday in the evening, the Kings and Parliaments Commissioners, did meet and salute each other with mutuall visits. On the Thursday following, the Scotch Commissioners went to *Uxbridge* from *London*, And it was late in the Afternoone, before they entred upon the Treaty. There were exceptions on both sides, concerning some clauses in the Instructions. Both Houses of Parliament have since explained themselves, and since, the Commissioners from the King have received some expositions from *Oxford*, to satisfie our Commissioners. The King is to take the Covenant, The Directory for Divine Worship, The abolishing the Book of Common Prayer, And the Confirmation of the Assembly of Divines, were the first foure Articles to be treated on, but (it seemes) it moves as yet but slowly: for on this day being *February* the third there is no Article enfored neither concerning the Kings taking of the Covenant, nor concerning Religion, but there were papers delivered from the *Oxford* Commissioners which will require a longer time of Answering.

The Lords have not yet passed the Ordinance for the new moulding of the Army: and the proceedings concerning the Earle of *Manchester* about the businesse at *Donnington* Castle are not to be communicated.

There is a Report from *Lancashire*, that the Garrison of *Latham*, have strengthened themselves with the accesse of more forces, since the Cessation of Armes, that they are 1500 strong, horse and foot, and are now in the field, It is supposed, that those Irish, who were in *Liverpoole*, and were to be waked over into *Ireland*, according to agreement, are gon to *Latham* and doe make up a party of this strength.

This Day, being *February* the Third, there was a Letter presented to the House of Commons from Sir *William Waller*, wherein hee certified the House, that he was making ready, and that the enemy was retreated beyond *Salisbury*, both Westwards and Northwards. Hee desired that more accommodations might be dispatched to him. However he would not stay for them, but would make all haste to pursue and overtake the enemy.

FINIS.

Λόγος Ἀλεξιφάρμακος,

OR,

HYPERPHYSICALL DIRECTIONS IN TIME OF PLAGUE.

Collected out of the Sole-authentick Dispensatory of the chief Physitian both of Soule and Body,

And

Disposed more particularly (though not without some alteration and addition) according to the method of those Physicall Directions Printed by Command of the Lords of the Councell at OXFORD 1644. and very requisite to be used with them.

Also, certain Aphorismes, premised, and conclusions from them deduced, concerning the Plague, necessary to be known and observed of all, that would either prevent it, or get it cured.

By LIONELL GATFORD,
Bachelor in Divinity-Physick.

In his sickenesse he sought not to the Lord, but to the Physitians. 2 Chron. 16. 12.

OXFORD,
Printed by *H. Hall.* 1644.

PRUSSIA

To the Right Honourable the Lords of the Councell, and others His MAJESTIES Commissioners for the Government of the City of OXFORD, *Lionell Gatford* wisheth increase of honour, and the blessing of Peace, Temporall and Eternall.

BEeing unjustly forced from that *Cure*, whereunto God had called me, (as the most of my *Profession* are, that will not turne *Mountebanks* and poyson the People) and not suffered, upon His Majesties gracious Exchange, (after seaventeene months imprisonment in *London*, without any cause shewen in all that time) either to returne to that *Cure* or to *practise* any where else with safety (though licensed for all parts of this Kingdome) I was necessitated to repair to this *City* made happy in the midst of miseries by your Vigilancy & Gods blessing thereupon. I had not beene long here, but I saw and partooke (praysed be the Lord for it) of one of the greatest mercies (let others value it as they please) that ever this *City* was blessed with: A vast, and in their owne opinion, an invincible Army surrounded

2 King 18. and 19. us, as ſometimes the *Aſſyrians* did *Jeruſalem*: Their *Tartaris*, their *Rabſariſes* and their *Rabſakehs* opened their mouths wide both againſt our religious *Hezekiah*, and againſt all his loyall Subjects then attending his ſacred Perſon, thinking (as their own bloudy Pamphlets did intimate) inſtantly to have devoured them all. And without doubt, *If the Lord himſelfe had not been on our ſide.* Pſal. 124. *If the Lord himſelfe had not beene on our ſide, when thoſe men thus roſe up againſt us, they had ſwallowed us up quick when they were ſo wrathfully diſpleaſed at us: But bleſſed be the Lord, he did not give us up as a prey unto their teeth;* 2 Kings 19. 28 but *put his hooke in* their *noſe, and his bridle in* their *lips, and turned them back by the way*, not *by which they came*, but *by which* they became the object of their *Soveraign's* tender mercy and compaſſionate pitty, whom they then purſued with their Rebellious malice and mercileſſe cruelty. This unſpeakable mercy of God to this *City*, or rather to this whole *Nation*, was attended upon (whether for our unthankfullneſſe, or for our other ſinnes, or for both) with that formidable judgement of *Plague*. Upon the increaſing and ſpreading whereof, obſerving, that your *Honours*, in your extraordinary care of this place, had commanded certaine *Phyſicall directions in time of Plague* to be publiſhed, I was encouraged to beleeve, that *Hyper-phyſicall directions* for ſuch a time could not want your patronage; And therefore finding none other of my calling, though farre more able, to have prevented me, I preſumed to preſent you with theſe: Knowing withall, that without your helpe and aſſiſtance, both *Phyſicall* and *Hyper-phyſicall* preſcripts, how excellent ſoever, will be but of little benefit or profit to the moſt of men; all men

men being naturally prone to reject, at leaſt to neglect that adviſe which would do them moſt good: and unleſſe the *Magiſtrates* make them know that they *beare not the ſword in vaine*, but will proceed to ſevere correction where wholſome inſtructions are deſpiſed, the *Divine* and *Phyſitian* both may preſcribe till they are weary, and all to no purpoſe. We reade of an *Aaron* needing a calling upon from *Moſes* to do what belonged to him in the time of a *Plague*. But as the *Plague* may be (and, for ought any man knowes to the contrary, this *Plague* may be ſuch) the *Magiſtrates* actuall exerciſing their power in the execution of juſtice upon ſome provoking Offenders may be ſo neceſſarily required, that the raging contagion will not ceaſe without it. This I am confident of, and not without good grounds: That would your *Honours* be pleaſed but to revive the execution of ſome of your owne Lawes againſt that one horrid crying ſinne of *ſwearing* and *blaſpheming Gods name*, which ſo raignes in our ſtreets and houſes, the *Plague* of God would not rage ſo much in them, as now it doth. *The Lord* (ſaith the Commandement) *will not hold him guiltleſſe that taketh his name in vaine.* 'Tis *ſwearing* (ſaith one of the Prophets) that brings *the flying rowle of the curſe into mens houſes*, and makes it to remaine there, till it have *conſumed both them and the very timber and ſtones thereof*. And 'tis for *ſwearing* amongſt other foule crimes (ſaith another Prophet) that *the Land mournes*. As therefore ye tender particular mens *perſons*, that have jeoparded their lives, for you, as ye regard the welfare of this *City*, wherein God hath preſerved you, and as ye love this whole *Land*, wherein God hath highly honoured you, ſuffer not the

Numb. 16 46.

Numb. 25. 8.

Exod. 20. 7.

Zach. 5. v. 3, 4.

Hoſea 4. v. 2, 3.

ſacred *Name* of that gracious and glorious God, who hath wrought theſe and other infinite mercies for you, to be diſhonoured and profaned ſo as it is by curſed *Oathes* and blaſphemous *Curſings*. Let ſome ſharpe mulcts againſt *Curſing* and *Swearing* be duly inflicted and required, that if the dread of that *Name* do not terrifie men from ſo abuſing it, yet the feare of that *Power* wherewith God hath intruſted you, and their owne juſt puniſhment for diſregarding both, may make them afraid to uſe that *Name* in *vaine*, which you have found by ſo often experiment not to be in vaine to thoſe that honour and rely upon it: ſo ſhall your *names* be precious in Gods account, your freinds and ſervants that fly hither for ſuccour be ſolaced and confirmed in their expectation thereof, your enemies mouthes be ſtopped in one of their lowdeſt clamours, and all both freinds and foes, that viſit this *City*, be conſtrained to acknowledge, that the ſtreets and ordinary places of concourſe, under your Government are ſweeter and better kept, then the Churches and Pulpits under the Rebells Tyranny. Pardon me (I humbly beſeech you) for Pleading thus earneſtly in this cauſe. The *King's*, your *Honours*, and this whole *Kingdomes* hopes of deliverance from thoſe ſore judgements, under which they ſtill groane, (as well as thoſe miraculous deliverances that have beene vouchſafed us) depend wholly upon that great *Name*. And therefore if not my zeale to Gods *glory*, yet my loyalty to my *Soveraigne*, my duty to your *Honours*, and my love to my *Nation*, may excuſe my boldneſſe in minding you of a ſpeedy vindication of the honour of that *Name*. I know there are many other crimes amongſt us, that cry alowde for

your

your more then ordinary care and diligence, zeale and courage, in chastening and correcting the daring actors of them: but (as *Chrysostome* once-spake) *I conceive this to be the best way of correction, to beginne first with one part of the Law, and see that that be observed, and then to go on to the rest.* And with what part should ye begin first, if not with that, which is most transgressed, and (if it be rightly considered) easiest to be amended? *Up*, then in the name of God, *and sanctify the People* by purging out from them this spreading sinne of *cursing* and *swearing*; and *proove the Lord* whether he will not, upon your banishing the *Plague of God*, and other rash *curses* and *oathes* out of mens mouthes, banish that Judgment of the *Plague* it selfe and other Judgements from this *City*; The forementioned *Father* was bold to ingage his word & credit to the Citizens of *Antioch*, that upon their *abstaining from swearing* God would free them from that great *Calamitie* which was then upon them. I dare not undertake so farre; but it were well if you would please to make tryall, whether God would do so much, or not. This you may be assured of, for you have Gods owne word and promise for it, whether the Plague shall thereupon be removed from others dwellings or not, That *love* of yours to his *name* shall keepe you and your owne dwellings safe. As for your *Honours* observing these *Directions* your selves, it were too presumptuous a thought in me to expect, that any advise of mine should be hearkened unto by you who have so many learned and renowned *Doctors* to consult upon all occasions: yet where you find that I speake home to the purpose and God himselfe speakes the same, though not for my sake, yet for his, daigne it

Hom. 3. ad pop. Antioch.
τοῦτον ἄριστον ἡγοῦμαι τρόπον διορθώσεως, τὸ κατ' μέρος λαμβάνοντας τοὺς νόμους κατορθοῦν, καὶ τότε ἐπὶ τοὺς ἄλλους ἰέναι.
Joshua. 7. v. 13
Malach. 3. 10.

Ἐντεῦθεν ὑμῖν ἐγγυῶμαι καὶ ὑπισχνοῦμαι, ὅτι καὶ τῆς παρούσης συμφορᾶς ἔσται τις λύσις, καὶ τῶν δεινῶν τούτων ἀπαλλαγὴ, &c.
Hom 3. ad Pop. Antioch.
Psal. 69. 36. & Psal. 91.

it the hearing, I and the following too, if you love your owne ſafety. Howſoever if you ſhall but tolerate and approve theſe *Directions* ſo farre, that others under your preſent charge, who cannot, many of them have acceſſe to thoſe that are more learned and better able to counſell them, or rather are affraid or aſhamed to appeare to ſuch, how willing or ready ſoever to receive them, may by that your toleration and approbation (the *Reverend Doctors* not diſſenting) be fully ſatisfied, that there is nothing herein preſcribed, but what is good and wholeſome, and will, through Gods bleſſing, conduce much to their health and preſervation, this will be ample honour and encouragement to

Your Honours moſt humbly

devoted Servant L. G.

Certaine

Certaine Aphoriſmes and concluſions from them deduced, concerning the Plague, neceſſary to be knowne of all that would either prevent it, or get it cured.

AS there is a *Corporall* or *Bodily Plague*; which is by *Phyſitians* defined to be, *A Common Epidemicall diſeaſe, moſt acute, contagious, and pernicious, that with its ſecret or cloſe-lurking malignity, and Spiritfull poiſon invades and infects the heart and vitall ſpirits with all other parts of the body, ſuddainly and ſpeedily overthrowing them by cauſing extreame putridneſſe and raging diſtempers therein; ſhewing it ſelfe at the laſt, and for the moſt part, in ſpots, ſores, or Carbuncles, together with other dangerous and deadly Symptomes.* So there is alſo a *Spirituall* or *Soule-Plague*[a], called *Sinne*, which according to *Divines*, *is a tranſgreſſion of Gods Law*[b] *cauſing death*[c] *temporall and eternall*; and may, for its neare reſemblance to the other Plague, be further deſcribed in the ſame termes with it: viz. *An univerſall*[d] *or epidemicall diſeaſe*[e], *moſt acute*[f], *contagious*[g], *and pernicious*[h], *that with its ſecret or cloſe-lurking*[i] *malignity and ſpiritfull poiſon*[k] *invades and infects, &c.*

a 1 Kings: 8. 38.
b 1 Iohn. c. 3 v. 4. Rom. 7. v. 7, 8. cap. 4. v. 15.
c Rom. 7. v. 9, 10, 11. cap. 5. 12. Deut. 30. Ezek. 18.
d Rom. 3. v. 9, 10, 11, 12. 19. 23. 1 Iohn. c. 1. v. 8. 10.
e Ez. k. 34. v. 4. Matt. 8. v. 17.
f Gen. 6 5 Pſ. 19, 12.
g Iſaiah 1. 6. cap. 24. 5. Pſal. 106. 35. Revel 18. 4.
h Levit. 26. Deut. 28. Rom. 6. 23. 1 Cor. 6. v 9, 10.
i Pſal. 19. 12. Rom. 7. 23.
k Deut. 32. v. 33. Pſal. 140. 3 James 3. v. 6. 8.

(2)

The *Plague* of the *Soule* is the originall or principall cauſe of the *plague* of the *body*[l]. And therefore without all diſpute the beſt and ſureſt, if not the onely courſe for avoiding or expelling the *Plague* of the *body*, is to avoid or expell the *Plague* of the *ſoule*[m]. No diſeaſe, ſay *Phyſitians*, can be taken away, unleſſe the cauſe be taken away; and the cauſe being removed, ſay the *Naturaliſts*, the effect removes

l Levit. 26 v. 23. 25. Deut. 28. v. 15 21. Jerem. 29. v. 18, 19. Ezek. 14. v. 13. 19. Numb. 11. v. 4. 33. cap. 16. v. 41. 46.
m 1 Kings: 8 v 37, 38, 39. Ezek. 9. v. 4, 5.

with it; and the onely way that the *Scriptures* prescribe to get quit of any judgement, is first to get quit of Sinne[a].

[a] Jerem. 18. v. 8. Ezek. 18. 30 Hosea 6. v. 1 Luke 13. v. 3, 5.

(3)

As the *Plague* of the *body* (according to *Physitians* in their *Physicall* way) is caused either by externall causes, such as the corruption of the aire, the contagious touch of some bodies or things, &c. or else by internall causes, such as the putrefaction of the blood or humours, &c. So the *Plague* of the *Soule* (according to *Divines* in their *Theologicall* way) is caused either by externall temptations and provocations, and those principally of the senses[b], to some whereof the poison of the temptation is conveyed by the aire, to others by some contagious touch[c]: or else by internall corruption[d], the seed whereof is derived unto us from our Parents[e]. And therefore if we would be preserved from the one *plague* as well as the other, we must provide and furnish our selves with such *antidotes* and *preservatives*, such *cordialls* and other approved *remedies*, as are good and proper for the resisting and expelling of both sorts of corruption and putrefaction, as well externall, as internall. And such you shall finde by and by prescribed in their due order.

[b] Genes. 3. v. 6, 17. cap. 6. 2. 2 Sam. 11, 2. Prov. 6. v. 24, 25. cap. 7. 21.
[c] Prov. 6. 29. cap. 7. 13, 2 Cor. 6 17.
[d] Rom. 7. v. 20, 21, 23, 24. Gen. 5. 6 5. Matth. 15. 19.
[e] Psal. 51. 5. Rom. 5. 12. Ezek. 16. 3.

(4)

Not onely the *Body-Plague* it selfe, but also all the naturall or physicall causes thereof, are themselves caused by God, as the *supreme* and *hyperphysicall cause*[f]. And therefore as we endeavour by *Physicall preservatives* to keepe and defend our selves against the *naturall* and *second causes* of that disease before it seize upon us; and as we apply to our selves *physicall medicines* to cure us of it, when it hath taken hold on us: So we must not faile to addresse and apply our selves by *hyperphysicall* meanes and wayes to the *supreme* and *first cause*[g], who disposeth and ordereth both that disease it selfe and all its causes as he pleaseth[h].

[f] Levit 26. 25, Deut. 28, 21. Numb. 11 33. cap. 16. 46. 2 Sam. 24. 15. Amos 4 10.
[g] Psal. 38. v. 3, 7. Deut. 28. v. 22, 61. Psal. 74. v. 17. Job. cap. 37, & 38. Amos 3. 6.
[h] 1 Kings: 8. 37, 38. 2 Sam. 24 v. 17, 18, 21. 2 Kings: 20. v. 2, 3, 7. Hosea 6. 1. 2 Chr. 16, 12.
[i] Deut. 32. 39, Psal. 135. 6.

(5)

It is acknowledged by the best of *Physitians* (as a learned *Doctor* in that faculty *Mathias Untzer*[y] informes me) That although there are many excellent medicines found out, and by reason, use, and experience of the wisest approved to be very happy and successefull, both for the preventing and curing the *Plague* of the *body*; yet it was never said, written, read, nor heard (they are the Authors owne words) that any mortall man, of all those that have beene, or are, could truly assume so much glory to himselfe, as to say that God had shewne and revealed to him any true certaine *Antidote* or *Medicine* against it, either to preserve man from it, or to expell it from man; but God reserves that skill to himselfe; and that, (as some *Physitians* as well as *Divines* conceive) because God would not have men to know any sure defence against that his just scourge of Sinne, but onely in him and from him. And therefore though we doe and ought to make use of such *preservatives* and *medicines*[z] in time of *Plague*, as God[a] hath by learned and experienced *Physitians*[b] imparted unto us; giving him thankes for them[c]: Yet we cannot and ought not to rely upon them: but we must submit all to the Lord and rest upon him[d]. And if we so doe, and repent truly of our sinnes, and doe that which is just and right; although the *Physitian* can prescribe no certaine infallible remedy for it; yet the *Divine* can, so farre as to assure thee that it shall not hurt thee. For thy so doing (I meane thy repenting truly of all thy sinnes, and relying wholly upon God in and through the merits and mediation of Christ,) will undoubtedly preserve thee[e], if not from its stroke, from its venime and poison; so that, if it kill thee, yet it shall do thee no harme; for that he will be the death of its death, or the plague to its death for thee[f]; and thy death shall be an advantage to thee[g].

y Lib. 2. de lue pestifera.

z 2 Kings. 20.7.

a Job. 5. 28. James 1.17. 1 Cor. 12.9.

b Coloss. 4.14.

c Ephes. 5 20.

d Deut. 32. 39. Psal. 121. v. 1, 2. and Psal. 107. v. 18, 19, 20, Luk. 8. 43, 44.

e Ezek. 18. 30. Psal. 91 and Psal. 31. 19.

f John. 11. 25, 26. 1 Cor. 15. v. 55, 56, 57. Hes. 13. v. 14.

g Philip. 1. 21.

(6)

Whatsoever we take or make use of to prevent or expell

the *Plague* either of *Body* or *Soule*, must be taken or used speedily, without the least delay [b]: for the poyson of both *Plagues* is so subtill and spiritfull, that it both infects and kills in a very short time; oftentimes in a few houres.

[b] Numb. 16. 45. 46. 2 Sam. 24 15. Joel. 2. 12. Psal. 95. v. 7, 8. Isaiah 55. 6. Prov. 1. v. 24, 25, 26, 27, 28.

These *Aphorismes* and conclusions being premised, I hope the following *Directions* will prove the more beneficiall, provided that these two cautions be observed.

First, That these *Directions* be look't upon directly as they are, not as the originall prescripts of a *Divine*, for then there had beene lesse of the *Physitian* in them, but as the occasionall meditations of a *Divine* upon the originall prescripts of a *Physitian*, and so there is a kinde of necessity, that they should favour the more both of the *Physitians* ἀφορισμὸς and his ἐφαρμογὴν to, his medicinall confections and his medicinall expressions.

Secondly, That whereas the *Director* keeping close to the *Allegory* makes use of *Physicall* termes to expresse *Theologicall* graces, the Reader be not so graceless as to abuse those expressions to the venting of his owne rudenesse and prophanesse.

HYPERPHYSICALL

HYPERPHYSICALL DIRECTIONS in time of PLAGUE, &c.

THe first and most generall *preservative* against this infection is not named by the Author of the *Physicall directions*; for that (as I suppose) he thought it more dangerous to fly from this City, as the case then was, then to abide in it: it being better to fall into the hands of God, who in wrath remembers mercy; then into the hands of such mercilesse bloody men, as then did, and still doe lye in waite to devour us: howsoever I shall be bold to mention it, as being altogether requisite in that case that *I* shall apply it unto. The *Preservative* that I meane, is the *flying* from such *Persons* and *places* as are infected. Tis approved of in the Letter concerning the *Body-Plague*; provided, that they who would make use of that meanes have no publique or private bond upon them to the contrary, and that they doe not take that course, as an occasion to save their purses from contributing to the releife and support of those who stay behind them, and are in want; as also, that they do not trust too much upon their *flight*, as thinking themselves secured thereby. But in the *Allegory* as it concernes the *Soule-Plague*, the flying from *Persons* and *places* infected, is not only a prescript of *Councell* but of *Command*, and the contagion cannot well be avoyded without it[a].

Whether men *fly* or not, let as many, as have not done it before, *set their houses in Order*, and settle their estates making the best provision they are able for their *Wives* and *Children*[b], and not forgetting the *Poore*[c].

Have a care what *Strangers* thou receivest and entertainest in thy house. To entertaine *strangers* especially in times

[a] Numb. 16. 26. Jerem 51. 6. Rev. 18. 4. Tit. 3. 10. 1 Cor. 5. 11. 2 Cor. 6. 17.

[b] Prov. 5. 8. and cap. 24. 21.

[c] 2 Kings 20. 1. 1 Tim. 5. 8.

[d] Prov. 19. 17. and cap. 22. 13. Psal. 41. 1, 2, 3. Dan. 4. 27.

of distresse, is an exellent meanes of preservation to a whole family, for thereby some have entertained *Angels* unawares[e], and those such *Angells* as have preserved them and theirs from the universall destruction of that City wherein they have lived[f]: and 'tis a most acceptable thing both to God and Christ to entertaine some *strangers*[g], and the excluding or neglecting them most distastfull[h]. Yet 'tis good to beware whom thou entertainest, lest otherwise thou chance to entertaine *Devils* in the forme of *Angels*. In particular beware of *false Prophets*, or *false Teachers*, who privily bring in damnable heresies, where e're they come, causing the way of truth by their pernicious wayes to be evill spoken of, and with their fained words make merchandise of mens soules[i], you shall know them by those markes, by which Saint *Peter* describes them, such as the despising of government, carrying themselves presumptuously and selfe-will'dly; speaking evill of dignities[k], &c. If any such come unto you, or any other that bring any other doctrine then what is consonant to the doctrine of *Christ* and his *Apostles*, receive them not into your house, neither bid them Godspeed[l]. Beware also of all such as use to creep into houses, and lead Captive silly women, whether they be Prophets, or not[m], you shall know them also by those markes which Saint *Paul* sets them out by[n], if you be but carefull to observe them. And because you will say 'tis impossible to know whether *strangers* be such, or not, I would advise you to be the more carefull, that those *strangers* whom you do entertaine be able to shew you some way or other either by the report of others[o], or by their owne deportment[p], some good testimoniall of their being free from all such infection or contagion. But if they cannot do that for the present: Notwithstanding use them humanely and intreat them kindly, so long as thou knowest nothing to the contrary, but that they are cleare and free, and that for his sake who shewed such kindnesse and compassion to thee, when thou wast a *stranger* to him and stript of all thou hadst that good was, and wounded and cast out into the high way ready to perish, those

[e] Heb. 13. 2.
[f] Gen. 19.
[g] Deut. 10. v. 18, 19. Job: 31. v: 32. Mat. 25. v: 35, 40. 3 Epist John v: 5. Isaiah 58. 7. 8.
[h] Mat: 25. 43, 45.
[i] 2 Pet: 2. v 1, 2, 3.
[k] 2 Pet: 2. from v: 10, to v: 20.
[l] 2 Epist: John v: 10.
[m] 2 Tim: 3. 6.
[n] 2 Tim: 3. v: 3, 4, 5.
[o] Act: 10. 22. and cap. 22. 12. Heb: 11. 39. 3 Epist: John v: 3, 4.
[p] James 2. 18. and cap: 3. v: 12, 13. Mat. 7. 16.

those that knew thee, passing by thee, neither willing nor able to helpe thee. I meane *Jesus Christ* himselfe, who tells thee this of himselfe in a parable [q], and bids thee do thelike [r]. Nay further; If thou suspect them or know them not to be free from infection, yet if they be in extreme want, make the best provision for them that thou canst with safety to thy selfe and family. And that still for his sake who entertained thee when thou wert a *stranger* to him and to all worth and goodnesse that might any wayes deserve the least kindnesse from him [s], *viz.* their *Lord* and thine; they being his creatures [t] and bearing his image [u], as well as thy selfe, and standing and falling only to him [x]. And so I passe on to the *preservatives* prescribed in the *Physicall Directions*.

Dwelling houses are to be kept cleane, free from filth and ill smells; In particular, from *usury* and *perjury* [y], from *covetousnesse*, and *Idolatry* [z], from *fornication* and *adultery* [a], from *rioting* and *drunkennesse* [b], from *chambering* and *wantonnesse* [c], from *dicing* and *gaming* [d], from *strife* and *envying* [e], from *false weights* and *false wares* [f], from *false measures* and *false balances* [g], from *the goods of the poore laid to pledge*, and *goods stolen* or otherwise *ill gotten* [h]; from *the wages and hire of servants and labourers unjustly detained and kept backe* [i], from *pride* and *excesse in ornaments of the body*, or *furniture of the house* [k], from *sloth* and *Idlenesse* [l], from *swearers* and *prophane persons* [m], from *lyars* and *slaunders* [n], from *flatterers* and *talebearers* [o], and from whatsoever else may bring the wrath of God upon thee or thine [p]. And I advise thee also to looke to thy out-houses, as thy *barnes* and *graineries*, that there be not found therein either *corne hoarded up to make a dearth* [q],

[q] Luke 10. v. 30, 31, &c.
[r] Ib. v. 37.
[s] Ephes. 2. v. 12, 13, &c.
[t] Ezek. 18. 4. Mala. 2. 10.
[u] Gen. 9. 6.
[x] Rom. 14. 4.
[y] Deu. 23. 19. Psal. 15. 5. Eze. 18. 13. cap. 22. 12. Prov. 28. 8. Zach. 5. 4. Mal. 3. 5.
[z] Prov. 28. 16. Luke 12. 15. Psal. 10. 3. 1 Tim. 6. 10. Ephes. 5. 5. Deut. 7. 26. Exod. 20. 4, 5. Deut. 27. 15.
[a] Prov. 6. 26, 27, 28, 29, &c. 1 Cor. 6. 9, 10. cap. 10, 8. Heb. 13. 4.
[b] Isaiah 5. 11, 12, 22. cap. 22. 12, 13, 14. Prov. 23. 20, 21, 29, 30, 31. &c. Hos. 4. 11. 1 Cor. 6. 10. Rom. 13. 13. Gal. 5. 21.
[c] Rom. 13. 13.
[d] Exod. 32. 6. Ephes. 5. 15, 16. Colos. 4. 5.
[e] Prov. 14. 30. Rom. 13. 13. James 3. 14, 15. Galat. 5. 21.
[f] Deut. 25. 13. Prov. 20. 10, 23. Amos 8. 6. Micah 6. 11.
[g] Amos 8. 5. Micah 6. 10. Prov. 20. 10, 23.
[h] Deut. 24. 12, 13. Exod. 22. 26, 27. Zach. 5. 4. Micah 6. 10. Prov. 16. 8. cap. 20. 17. cap. 21. 6. Hab. 2. 6.
[i] Levit. 19. 13. Deut. 24. 14, 15. Jerem. 22. 13. James 5. 4.
[k] Prov. 15. 25. cap. 16. 5, 18. 1 Pet. 3. 3. Isa. 3. 18, 19, &c. 2 Kings 20. 13, 17. Nahum 2. 9.
[l] Prov. 20. 4, 13. cap. 22. 29. Ezek. 16. 49. Prov. 31. 27. 1 Tim. 5. 13.
[m] Exod. 20. 7. Levit. 19. 12. Hos. 4. 2, 3. Zach. 5. 3. Mat. 5. 34, 35. &c. Jam. 5. 12. 1 Tim. 6. 20. Heb. 12. 15, 16.
[n] Psal. 101. 5, 7. Prov. 12. 22. cap. 25. 5. John 8. 44. Ephes. 4. 25. Prov. 4. 24. James 4. 11. Rom. 1. 29, 30.
[o] Psal. 29. 5. cap. 26. 20, 22, 24, 25. cap. 18. Levit. 19. 16.
[p] Ephes. 5. 6.
[q] Prov. 11. 26.

or *Tithes* with-held from those to whom they are due [e]. And in case thou build thy *house* or inlarge either it or the *bounds* thereof, (I meane thy *Gardens*, *walkes*, and the like,) have especiall care that it be done without *oppression* or *wrong* to any, least the *violence* and *injustice* done that way pull such plagues and vengeance upon thy *house*, as will never leave it, till it, or thee, if not thine after thee, be utterly ruined [f].

If thou live *neere* to any *infected* or *suspected houses* (such as are all *whore-houses* and *play-houses* [g], the most *Taverns* and *Tippling-houses* [h] and, as thou mayest certainely conclude all such *houses* as abound with much of that *filthinesse* and uncleanesse but now mentioned) keepe thy *Windowes* [i] and thy *doores* [k] towards those places especially, close shut, so close that no ayre infected or corrupted with the putrid and poysonous malignity of such places get into thy house. And give a strict charge to thy family, that none of them presume either to gaze much out of thy *Windowes* [l], or to sit long or often at thy *doores* [m]; but let every one of them, as well as thy selfe, retire often to their *chambers* and other the most *private places* of thy house, and there fill their *eyes* with *teares*, their *hearts* with groanes, and their *mouthes* with *prayers* and strong *cries* [n].

In houses farther off from infection, thou mayest use more Liberty and set open both *windowes* and *doores* more freely, yet not without observing how the *winde* stands; for though the *Southerly windes* of *ease* and *prosperity* do most please the most of men; yet the *Northerly blasts* of *trouble* and *adversity* are most wholsome: the former generating corruption and putrifaction, or at least disposing thereunto, the latter helping both to preserve and keepe from it, as also to purge and cleanse it [o].

Fires are to be made in houses infected and the neighbouring houses, and in Churches at times of publike prayers and preaching, and at all publike meetings, not in the chimnies of houses only, but in moveable pannes. &c. But of all *fires* in houses the *fire* of *love* and *charity* [p], the *fire* of *Zeale* for Gods wor-

indignation

[e] Malac. 3. 8, 9, 10, 11.
[f] Isa. 5. 8, 9. Jerem. 22. 13. Hab. 2. 9, 10, 11. Micah. 2. 2. 1 King. 21. Exo. 20. 17.
[g] Prov. 2. 18, 19. c. 7. 27. c. 9. 18. c. 3. 33. c. 14. 9. 13. Eccles. 7. 4. Ephes. 5. 4.
[h] Prov. 20. 1. cap. 23. 20, 29, 30. Isa. 5. 11, 12, Isa. 28. 8.
[i] Jerem. 9. 21.
[k] Genes. 4. 7. Exod. 12. 22, 23.
[l] Job. 31. 1. Mat. 5. 28. 2 Sam. 11. 2. 2 Kings 9. 30.
[m] Prov. 7. 11, 12. cap. 9. 13, 14.
[n] Isa. 26. 20, 21. Mat. 6. 6.
[o] Deut. 6. 10, 11, 12. cap. 8. 10, 11, 12, &c. cap. 32. 15. Psal. 78. 34. Psal. 106. and 107. Job. 21. from v. 7. to v. 16. Psal. 73. from v. 3, to v. 15. Hos. 5. 15. cap. 6. 1. Psal. 119. 67, 71. Heb. 12. from v. 6, to v. 12.
[p] Psal. 133. 1. 1 Cor. 13. from v. 1, to v. 9. Mat. 22. 37, 39, 40. cap. 5. 44, 45. John 13. 34, 35. Rom. 13. 9, 10. 1 Epist. John 2. v. 10, 11. cap. 3. 14, 18. cap. 4. 12, 20. Luk. 7. 47. Ephe. 5. 25, 33. Rom. 12. 9. 1 Pet. 1. 22. Exod. 32. 32. Rom. 9. 3.

ship and glory [a], *fire* of *fervency* in prayer [b], the *fire* of holy *indignation* against sinne and uncleanesse [c], are incomparably the best, and proper for *moveable pannes*, the *breasts* and *hearts* of men. The same *fires* are also the best that can be used in our *Churches*, and in all our other publike *meetings* at seasonable opportunities, but beware of *strange fire* in Gods *house*, 'tis most pernicious [d]. The principall thing whereof these *fires* are to be made, is the *heart* of thy best *Oake, thy selfe* well *dryed*, from it's corrupt *sap* and *moysture* [e], by the *peires* ing beames of the *Sunne of righteousnesse* [f]: Some strange smelling *herbs*, or *Aromaticall plants* gathered out of *Gods* owne *Garden* [g], and cast into those *fires* when they are flaming or burning, will make an admirable *perfume*, and adde much to thy safety. There mayest thou also have such sweet *waters* [h], as are not to be matcht for vertue and efficacy, by the richest distillations or extractions that art can boast of; and if thou drinke them, or sprinckle them on thy burning *heart*, thou wilt finde thy animal and vitall spirits exceedingly recreated and refreshed, and so wonderfully strengthened and corroborated in their withstanding and repelling all venime and putrefaction. Fayle not of *perfuming* thy *house*, *chamber* or *closet*, at all of them *twice* or *thrice* every day (as much oftner as thou pleasest, or seest cause) with the *incense* of *prayer* [i], and, if thou be so well stored, with a few *drops* of *penitent teares* [k] cast thereon.

Besides all this, the *richer sort* if they regard their health, should make themselves *fuming candles* or *cakes* of *mercy*, and *almes* to the poore. Nothing not already prescribed, *burnes* or *smels* better either to rich mens comfort and security, or to poore mens refreshment and preservation: and a better *Antidote* can scarce be used [l].

An especially care must be had of thy *wearing clothes*, for that they being of a loose porous spongie substance, are very apt to receive and retaine contagion. And we are told by good *Authors* that have written of the *Plague*, that some-

[a] Pſal. 69. 9. Pſal. 119. 139. Pſal. 39. 4. Jerem. 20. 9. Ez. 32. 32. Rom. 9. 30. Num. 25. 7, 8. 2 King. 23. from v. 1. to v. 26. Revel. 3. 15, 16.

[b] Jam. 5. 16. Rom. 12. 12. Coloſ. 4. 2. 1 Pet. 4. 7. 1 Cor. 14, 15. Rom. 12. 11. Exod. 14. 15. Jonah 3. 8. Heb. 5. 7. Luke 18. 1, 2, &c.

[c] Exod. 32. 19. Num. 25. v. 7, 8. Deut. 13. v. 6, 8, 9. 2 King. 23. Pſal. 101. v. 3, 4, 5, 7, 8. Jer. 20. 9. Pſal. 39. 4 and 119. 136. & 139. v. 21. 22. Pro. 8. v. 13.

[d] Levit. 10. v. 1, 2.

[e] Pro. 21. 26. Deut. 6. 5. Pſ. 66. v. 8. Jer. 20. 9. Pſal. 39. 3. Pſal. 108. 1 Zach. 11, 2.

[f] Pſal. 56. 18. Pro. 11. 20. cap. 6. 18. 1 Tim. 1. 5. James 4. 8. 1 Malaki 4. 2.

[g] Cant. 4. v. 12, 13, 14, 16.

[h] Cant. 4. 15.

[i] Pſal. 55. v. 17. Dan. 6. 10.

[k] Luke 21, 36. Eph. 6. 18. 1 Theſ. 5. 17.

[l] Pſal. 141. 2 Numb. 16. 46.

[m] Pſal. 39. 12. Iſ. 38. 5. Heb. 5. 7.

[n] Deut. 15. v. 7, 8, 10. Pro. 14. 21. 31. cap. 19. 17. cap. 28. v. 27. Pſal. 41, 1, 2, 3. Dan. 4. 27. Mat. 9. 21. Acts. 10, 31. Iſ. 58. 7. 8. 9. 10. Phil. 4. 18.

times

times the poyſon thereof hath layen in *clothes*, and other things of that nature, which have beene layed aſide before they have beene well ayred, not onely divers monthes, but yeares, and then infected all that have medled with them: the experience of divers amongſt us can witneſſe much in this particular. And 'tis further to be noted, that the poyſonous ſeed of this contagion being in a *garment*, doth paſſe from thence, not onely into the living bodyes of men, but alſo into things without life; as namely, from one *garment* into another, and doth ſometimes ſo lurke in *garments*, that it hurteth not him in whoſe *garment* it is, and yet infects and kils others that come neere it. It behoveth every one then to be very carefull of his *wearing apparell*; as they were of old commanded to be, when the *Plague* of *Leproſie* was in any place, or other foule diſeaſes[1]. And to that purpoſe be adviſed to avoyd all fantaſticall affected *faſhions* of *garments*, the contagion thereof being very catching. The *faſhion* of *open breaſts*, how common ſoever amongſt women, is very infectious, and ſome men may with more ſafety come neere *breaſts* full of *Plague-ſpots*, then ſuch *breaſts*: for the *uncovering* of the *breaſts*, is, for the moſt part, a ſymptome of exceſſe of luſtfull heate in the body: and the *laying open* to common view that reſerved repoſe of modeſt love[7], is a ſtrong temptation to immodeſt deſires to take up their lodging there[8], as ſuppoſing thoſe breaſts not unwilling to be bruiſed[9], that are willing ſo to be expoſed. Neither is this all the danger; (though it be danger enough, one would thinke, to hazard the loſſe of thine owne, and others ſoules, by thy fond and wanton attiring thy body) but thou haſt cauſe to feare, leſt thy making naked, and diſcovering thoſe parts, which thou ſhouldſt not, provoke God to ſtrip thee of all thy apparell and ornaments, and leave thee naked and bare to thy ſhame and confuſion here, as well as to thy condemnation hereafter[6]. *Blacke ſpots* and *patches*, and other *paintings* and *pargetings* of the *face*, as conſtantly worne by ſome as any other dreſſe or attire, are moſt fouly *contagious*, & although now (the more is the pity) they are become the

[1] Levit. cap. 13. & 14.
[2] Levit. cap. 15.
[3] Zeph. 1. 8, 11. 3. 18, 19, 20, 21, 22, 23, 24.
[7] Pro. 5. 19.
[8] Hoſ. 2, v. 2.
[9] Ezech. 23. v. 3. 8.
[6] Iſ. 3. 17, 18. Ezek. 16. v. 37. 39. cap. 23 v. 26, 28, 29, 34. Hoſ. 2, v. 3.

weare

weare of some honest and honourable personages, yet they are suspected to have had their first originall from that pestilentiall disease, called *lues venerea*, a very sore *infections Plague*: and notwithstanding that they are by some reputed to render *faces* the fayrer, yet the more sober and chast judge such *faces*, and their whole bodyes not a litle the fouler for them[c]: and let such *faces* take heed they doe not one day gather other blackness[d]; therefore weare no more on thy *face*, then thou wilt be willing to appeare with before the *face* of thy judge. *Superfluity* and *excesse* in apparell is also exceeding dangerous, especially in times of Gods wrath. We reade of men threatned to be cut off for it, and that (as 'tis thought by divers of good judgement) not onely for being effeminate themselves, as too many *Phantastickes* use to be in their unmanly habits and fancies, but for suffering and maintaining their *wives* and *children* in that their folly and vanity[e]. There is no litle danger likewise at such times, and more particularly on dayes of *publique humiliation*, to weare *soft rayments* or *costly apparell*, which may be worne by such as are of place and dignity, on other dayes and at other times. Our *best clothes* are then our *worst*[f], and our *worst*, even sackecloth, is then our *best*[g]. *Garments* polluted with *blood*, though but in the very *skirts* thereof[h], or foyled with *vomits*[i], or besported with the *flesh*[k], or otherwise defiled with any *uncleannesse*, are not to be touch't or come neere to with safety. Whatsoever *garments* thou put on, let them be *perfumed* with some of that *myrrhe*, *aloes* and *Cassia*, whereof our *Saviours Garments* are sayed to smell[l], that is, with *humiliation*[m], *mortification*[n], *righteousnesse*[o], and other *Graces*[p] wherewith his humane nature was filled and abounded, and of which fulnesse we have all received grace for grace[q].

When thou *goest abroad*, it is good to lay thy hand on thy mouth till thou have an opportunity of opening it to some good purpose[r], and then when thou doest open it, be sure there be *salt* in thy mouth, mixt with some herbe of *grace*[s]. *Spices* also are very good to hold in thy *mouth*, so that they be

c 1 King. 9. v. 30. Psa. 7. 13. Jer. 3 v 3 cap. 4. v. 30. Nah. 3. 5. Hos. 2 *some read that place thus, Let her put away her fornications from her face &c.*

d Nahu. 2. 10. Lam. 4. 9.

e Is. 3. from v. 16. to 26. 1 Pet. 3. v. 3 4 5. 1 Tim. 2. v. 9.

f 2 Chron. 21. 16. Is. 22. 12. cap. 32. 11. Joel. 1. 13. Jonah. 3. v. 5, 6.

g Jer. 2. 34. Lamen. 4. 13.

h Hab. 2. 15 16. Pro. 23. 20.

i Epist. Jud. 23.

k Psal. 45. v. 8.

l 1 Pet. 5. v. 5.

m Rom. 8 13.

n Job. 29. v. 14.

o Colos. 3. 12.

p John 1. 14 16.

q Eccles. 3. v. 7. Amos. 5. 13. Pro 31. v. 8 9.

r Jer. 20. 9 Psal. 39. 1. 2. Pro. 10. 8. 19. 21.

s Colos. 4. 6. 1 Pet. 4. 11. Ephes. 4. 29.

be some of those which growe in that *inclosed Garden* before-named [f]. Some *rootes* are excellent to chew on; but there is no *roote* that thou mayest confide in, save the *roote of Jesse* [g]: and that I advise thee above all things to trust in; for it never fayled any that trusted in it [h]. In thy hand I approve of a *spunge dipped in vineger*; so that it minde thee of *him*, who for thy sake had a *spunge filled with vineger* given him to drinke [i]. A *toast* of the *bread of sorrowe* [k] so they be not worldly sorrowes, called by one (though I approve not that apellation) *browne bread*, dipped in *teares*, and held *patiently* to the *nose*, proves very often an excellent *preservative* [l]. A little *penny-royall* in thy *hand*, or if need require, and thou have it [m], a pretty quantity of the best *Mint* fresh gathered [n], is admirable good, when thou meetest with some poore people, or comest neare an Hospitall or Almes-house, to cast amongst them: it helpes to preserve both them and thy selfe [o].

Persons of better ranke shall do well to use more of these [p] when they stirre abroad; but better then *those* I know not any the richest *Pomanders* made of *Ladanum, Benzoin, Sanders, Storax, Myrrhe, Saffron, Amber, Camphyre, Muske, &c.* though excellent in their kinde, are not to be named with them.

Enter not into the path, and *goe not in the way*, wherein thou knowest any *infected* or *suspected* persons use to walke, but *avoyde it, passe not neare it, turne from it, and passe away* [q]: more particularly and specially, be carefull to avoyd and not to come neare, the *way of the Rebell* [r], *the way of the whore* [s], *the way of the blood-thirsty* [t], *the way of the covetous* [u] and *the way of the Idolater* [w].

Be no lesse carefull to shunne all *infected* and *suspected houses*, such as thou were before advertised of [x]. And if thou happen to come neere any such ere thou art aware, or upon necessary occasion; and in thy passing by heare any singing and roaring, or (as they call it) making merry therein, be thou truly sorry for them, and let fall a teare or sigh at the least in their behalfe, as for men in a desperate condition: for

besides

[f] Cant: 4. 12. 13, 14, 16.
[g] Rom. 15. 12.
[h] Nahum: 1. 7. Rom. 10. 11. Heb: 13. 5, 6.
[i] Mat. 27. 48. Joh: 19. 29.
[k] James 1. 2, 3, 4.
[l] Mark: 12. 42, 43, 44. [m] Act 3. 6. 2 Cor: 8. 12.
[n] James 5. 3.
[o] Prov: 11. 24. 2 Cor. 9. from 6. to 14 Psal. 41. 1, 2, 3.
[p] Mark. 12. 41. 2 Cor. 9. 6.
[q] Prov: 4. 14, 15.
[r] Numb. 16. 24. Epist. Jud: 11. Prov. 24. 21.
[s] Prov. 2. 18, 19. c. 5. 5, 6, 8. c. 7. 25, 26, 27.
[t] Epist. Jud: 11. Prov. 1, 11, 15.
[u] Epist. Jud. 11. Prov. 1. 19.
[w] Deut. 13. 6, 8. 2 Cor. 6. 16, 17.

besides that such behaviour at such a time [m] and in such a place strongly argues that a strange raving giddinesse or light-headednesse hath possessed them, a notorious symptome that the poyson or infection hath gotten into their braines; such carriage is usually accompanied, or followed at the heeles, with a deep lethargicall senselessenesse, another deadly symptome of the *Plague*, from which very few recover.

[m] Isa. 22. 12, 13; Ezek. 21. 10.

If thou passe by any *house* that hath a *red crosse*, or *The Lord have mercie upon us* on the doore; be ashamed that any doore should be better furnished then thy heart: and therefore let the sight thereof minde thee of getting the doore posts of thy heart marked with the blood of the *Lambe*, that so the destroying Angell, which smote that house, may passe over thine [n], and pray thou heartily, what thou findest written on such a doore customarily, that *the Lord would have mercy* upon all that remaine alive within it [o].

[n] Exod. 12. 23, 22, 23. John 1. 29.

[o] James 5. 15.

If the *Magistrates* shall chance to forget or neglect their duty and the publike safety so farre as to tolerate any unnecessary publique meetings or concourse of people, such as *Wakes, Feasts, Theatricall sports, Campings*, or *Foot-ball-playes, Dancings*, or the like pastimes: have a care thou do not forget or neglect thine owne duty and safety so farre, as to be present at any of them, or to approach neer them, unlesse it be to reprove them [p].

[p] Ephes. 5. 11.

The forsaking or absenting thy selfe from the *publike Assemblies* in the *house of God*, as the manner of some is, I can in no wise approve [q]. but rather I counsell thee to frequent them the oftener; provided that thou goe prepared with some inward and outward *antidotes* and *preservatives* before and after prescribed, taking with thee thy *Bible* in thy hand, and something in thy purse or pocket for the poore. For besides that *God* hath promised his owne especiall presence at such meetings at all times [r]; he hath also declared more then ordinary acceptance of such prayers and other religious performances as are presented to him in that place in a *Plague-time* [s]. And, which is worth our inquiring into, very few, if any, of those who have beene infected with the

[q] Heb. 10. 25. Psal. 84.

[r] Mat. 18. 20.

[s] 2 Sam. 24. 18, 25. 1 Kings. 8. 37, 38, 39.

Plague, either in this or in any other contagious time, could say, and say truly, and upon certainty, that they caught the *infection*, or the *infection* them, by frequenting the *house of God*, either to pray unto him, or to heare his word preacht unto them.

Go not forth early in the morning: to be sure, not before thou have offered up thy *morning sacrifice* of *prayer* and *praise* to *God*[t], both in thy *Closet*[u], and with thy *family*, if thou hast any[x]. And whensoever thou goest forth, 'tis dangerous to goe out *fasting*: but what I would advise thee to eate, thou shalt heare by and by, when I come to speake of thy *diet*.

Wash thy mouth[y] *every morning* with fountaine or spring water[z] wherein *Sage*, that especially of *Jerusalem*[a], hath beene infused: and so keepe it cleane from all *filth*, particularly from *swearing*, *lying*, *slandering*, (whereof you were warned before) *murmuring* against God, or against those *Rulers* and *Powers* which are ordained by him, principally the *supreame power*, the *King*[b]. And if *washing thy mouth* will not serve for the through cleansing of thy *tongue*, scrape it soundly, rather then suffer it to be foule; for death and life are in the power of the tongue[c]; and 'tis naturally full of deadly poyson, which unlesse it be well looke to, instantly setteth on fire the whole course of nature, and is it selfe set on fire of Hell[d]. Thy *teeth* must not be altogether neglected, for much *filth* may, and usually doth stick close to them[e]; which happily may be one reason why men shalbe hereafter so much tormented in them[f], as they are not a little here.

Be not *abroad too late at night*; for the *Possibuncs* it selfe walketh in darknesse[g]; and in the night time of all times else, the most fowly contagious use to stirre abroad[h] seeking whom they may infect.

In the *morning* before thou goe out of thy *house*, or whether thou stirre out or not, be sure to breake thy *fast*: but understand me aright; I would not have thee to breake the publike *religious Fast*, if any be appointed by the *supreame Magistrate*, no nor thine owne *private religious fast*, resolved on for thy selfe alone, or for thine owne family with thee; for

t Psal: 5. v: 3.
u Math: 6. 6.
x Josh: 24. 15. Genes: 18. 19. Psal: 101. 1, 2. Acts: 10. 2.
y Prov: 13. 3. c. 28. 7. c. 4. 24.
z Prov: 18. 4.
a Isa: 2. 3.

b Numb: 14. 36. 37
c Cor: 10. 10. Numb 16, 11, 41. Exod. 22 28. c. 16. 8.
c Prov. 18, 21.

d James 3. 6, 8.

e Job 36 9. Psal. 35. 16 Psal. 37. 12. Prov. 30. 14.
f Mat. 8. 12.
g Psal. 91. 6.
h 1 Thes. 5. 7. Joh. 24. 13, 14, 15, 16. Prov. 7. 9.

Concerning publike and private fasts and the observation thereof, See afterwards in Diet.

for so farre thy power extends; but that is the utmost extent of a *private fast*, and they, who goe farther in appoynting a *Fast*, incroach upon the *Princes* royall power, whosoever they are. The taking those things which I prescribe, is no breach, I am sure, of either of these *fasts*, but an helpe to the better keeping of both; and, as farre as I yet apprehend, the taking of such things, as are in such times prescribed by the *Physitians*, or otherwise communicated for preservation, is in that respect the like; The *fast*, that I advise thee to breake, is that *fast* whereunto every man, through the abundance of corruption that is in him, is most naturally inclined, *viz.* the abstaining from all spirituall food and nourishment[i], *&c.* and this *fast* thou must breake in the time of *Plague* especially. Thou needest not eate much in quantity: Every *morning* a little *butter* made of the *sincere milke of Gods word*[k], with some leaves of *herbe of Grace*[l], or else a good draught next thy heart of that *milke* it selfe, warme from the teats of the *Old* or *New Testament*, mixt with *faith* and *love*[m], is most Soveraigne against all infection[n].

At *meales*, let thy food be such as may be *easily digested*[o]; Eate no *bread* that is gotten by grinding of the faces of the poore[p], and let neither *bread of secresies*[q], especially that which is cut from anothers loafe[r], nor *bread of deceit*[s], nor any other *bread of wickednesse*[t] come within thy lips. Eate nothing that is *unclean* or *defiled*, as all meates are, that are not received with thanksgiving, & so sanctified by the word of *God* and prayer[u]. Be content with such food as *God* sends thee[x], and lust not for other: taste not of meat that hath *blood* in it[y]; and if thou come where dainties are, and be a man given to appetite, put thy knife to thy throat; and desire them not[z]. And because I would have thee know as well what to eate, as what to abstaine from, let me assure thee, that the onely *bread* and *flesh*, in which thou mayest confide, is that *bread* which is called *the bread of God*, or *the bread of life*, or *the bread from heaven*, and that *flesh* which is called *flesh* and *meate indeed*[a]. This *bread* and *flesh* if thou canst feed on it by a *true* and a *lively faith*, my life for thine, no *plague* shall hurt

[i] Amos. 8. 11. 1 Cor. 10. v. 3, 4.
[k] 1 Pet. 2. v. 2. Prov. 30. v. 33.
[l] Heb. 13. v. 9. 2 Pet. 3. v. 18.
[m] 2 Tim. 3. v. 13. Heb. 4. 2.
[n] 2 Tim. 3. v. 15, 16, 17. John 5. 39. Matth. 22. 29. Rom. 15. 4.
[o] Isa. 3, 15.
[p] Prov. 9. v. 17.
[q] Prov. 2. v. 16, 17, 18, 19. cap. 6 from v. 24. to the end.
[r] Prov. 20. v. 17.
[s] Prov. 4. 17.
[t] 1 Tim. 4. v. 4, 5.
[u] Phil. 4. 12. 2. Tim. 6. 8.
[x] Numb. 11. v. 4. 33.
[y] Genes. 9. v. 4. Lev. 3. 6.
[z] Prov. 23. v. 1, 2, 3.
[a] John 6.

c Ib.

hurt thee[c], Eate thereof every day more or leſſe according to that proviſion which thou haſt made; and as oft[d] as thou art invited, if thy appetite be good, doe but examine thy ſelfe, and eate freely of it at thy *Lords Table*[e]. To preſcribe what particular meates every man ſhould, or ſhould not eate, were not onely ridiculous but impoſſible, ſo different and contrary are ſeverall mens tempers and conſtitutions, and ſo much alſo, upon occaſionall alterations, doth the ſame mans temper and conſtitution differ from it ſelfe. Thoſe meates which are wholſome for ſome, are little leſſe then poiſon to others; and that which at one time nouriſheth a man, may at another time helpe to deſtroy the ſame man. Wherefore I adviſe every wiſe man that regards his health and ſafety to conſult in point of *dyet* that *Phiſitian* who hath fairely taken upon him the *care* and *cure* of him[f], or (as our *Church* allowes in ſuch a caſe) if need require ſome other diſcreet learned *Phyſitian*[g], on whoſe skill or fidelity he more relies. For *Sauce*, Salt and *Savory diſcourſe* is excellent condiment: but if to thy ſweet meate, God ſend thee ſowre or ſharp *Sauce* deſpiſe it not[h], for although it be unpleaſing to many palats, yet 'tis undoubtedly the moſt wholſome[i]. One ſort of *milke* I preſcribed before to be taken next thy heart in the morning, and that *milke* I here againe recommend to be taken at thy *meales*, provided ſtill that it be mixt with *faith*, and that it be eaten with a *good appetite* without the leaſt *nauſeating*; for if it be ſo eaten, it neither corrupteth in the ſtomacke, nor cauſeth any obſtructions, (which are the prime reaſons why *Phyſitians* inhibite *milke* in time of *infection*) but it helpes to cleanſe[m] the *Liver*, and ſcoure[n] the *Stomack*, and keepes from all intemperate heate of the *heart* and other parts[o], and withall is moſt incomparably *cordiall* for comforting the *Spirits*, and ſtrengthening the vitall parts[p]. *Fiſh* I approve of, on thoſe daies wherein our lawes require it to be eaten[q]; ſo that it be eaten in obedience to that politicall judicious conſtitution for the maintenance of our Navy, Fiſhermen, and Sea-men, and for the preſervation of fleſh, eſpecially of beefe and veale[r]; and not in conformity to any ſuperſtitious

d 1 Cor. 11. v. 25. 26.

e 1 Cor. 11. v. 27, 28, 29. cap. 10. v. 21.

f Matth. 4. Heb. 13. v. 17. 1 Pet. 5. 2. Act. 20. v. 17. 26, 27, 28. Tit. 1. 5.

g In the ſecond exhortation before the Confeſſion at the Communion.

h Coloſ. 4. 6. Epheſ. 4. 29.

i Prov. 3. v. 11, 12. k Heb. 12. v. 11.

l 1 Pet. 2. v. 2. Numb. 11. 6. Pſal. 119. v. 20. 40.

m Epheſ. 5. 26. Pſal. 119. v. 9.

n Pſal. 119. v. 101. 104. 105.

o Pſal. 119. v. 23. 51. 61. 69. 157. 161.

p Pſal. 119. v. 50. 52. 92. 93. 111. 143.

q 2, & 3. Ed. 6. cap. 19. 5, & 6. Ed. 6. cap. 3. 5 Eliz. cap. 5. Rom. 13. 2. 1 Pet. 2. v. 13, 14, &c.

r 2, & 3. Ed. 6. cap. 19. 5 Eliz. cap. 5.

ſtitious rules or Canons, for the maintenance of thoſe *Fiſhermen* belonging to the *See* of *Rome*, and for preſervation of their *Calves* and other *Cattle* [f]. But it is not ſafe to adventure upon all *fiſh* that comes to the *net*, no nor upon all that comes to the *Angle* neither. *Fiſh* that is ſound and firme and fairely taken, may be eaten without danger; but *fiſh* taken in other mens waters, or troubled waters, is never ſuch [r]; and therefore to be utterly avoided. *Fiſh* that is taken by poiſoning or intoxicating them [s], or by the *Angle of deceit* [t], or by *the net of hypocriſy* [u], or by the *dragge of violence* and *rapine* [x], (the prime wayes that thoſe great *Fiſhers* neare *London* upon the bankes of *Thames* uſe in theſe times) may perchance be ſweet in the mouth, but either they prove very ill of digeſtion, or being digeſted, generate onely putrid and corrupt humours, which diſpoſe and expoſe the eaters thereof to all manner of plagues and diſeaſes [y]. Some *Fruits* are of admirable virtue againſt all *infection*, as *fruits worthy of repentance* [z], *the fruit of wiſedome* [a], *the fruit of righteouſneſſe* [b], and all the other *fruits of the Spirit* [c]: Other *fruits* are as deadly poiſonous, as the *fruit of the wicked* [d], *the fruit of our owne way* [e], and all *the fruits of the fleſh*, commonly called, *the workes of the fleſh* [f]. Thou canſt not then be too carefull in chooſing thy *fruits*, remembring what the eating but a little *fruit* that was forbidden, coſt thy firſt parents and their poſterity downe to thy very ſelfe [g], as alſo what ſuper-excellent *fruit* is to be had, if care be had in the chooſing it [h]. *Strong wines* or *ſtrong drinke*, unleſſe very moderately taken, is exceeding dangerous [i]; but *exceſſe* in *drinke* or *meate* much more [k]. Some kind of *emptineſſe* is very bad, and therefore the contrary is preſcribed [l]: nay 'tis not ſafe to appeare *empty-handed* before the *Lord* [m]. But the avoiding all ſuch *emptineſſe* both of heart and hand is moſt conſiſtent with ſuch faſting as the time of *Plague* calls for and God accepts; And therefore though I allow not *emptineſſe*, yet I cannot but magnify *faſting* as one of the beſt courſes that can be taken either to prevent or expell the *Plague*, if it be obſerved according to the following preſcript. When a *Publique Faſt*

[f] Ib.

[r] Prov. 29. 24. Zach. 5. 3, 4. Numb. 16. 42. Act. 5. v. 36. 37. Iſa. 17. v. 12, 14. Zach. 14. 13.

[s] 1 Sam. 15, 23. Galat. 3. 1.

[t] Hab: 1, 15.

[u] Ib.

[x] Ib.

[y] See the places now cited for every particular.

[z] Matth: 3. v. 8.

[a] Prov. 8. v. 19.

[b] Philip: 1, 11.

[c] Galat. 5. v. 22, 23.

[d] Prov: 10. 16.

[e] Prov: 1. v. 31.

[f] Gal. 5. v. 19, 20, 21.

[g] Geneſ: 3.

[h] Ezek: 47. 12. Revel. 22. 2.

[i] Prov: 20. v. 1.

[k] Prov: 23. v. 20, 21, 29, 30, &c. Eph 5. 18.

[l] Col. 1. 9. Eph 5. 18.

[m] Exod: 23. 15. cap. 34 20. Deu 16. v. 16.

is proclaimed or called by the *Supreame Magistrate*, (which in this Kingdome is the *King* (and the *King* onely, to whom the constituting and appointing of a fast solely apperteines) faile not to keepe it with all due observation, *abstaining* from all *meate* and *drinke*, except what in case of necessity is prescribed by the *Physitian*, as also from all *pleasure* and *daily labour*; *powring* out more then ordinary *prayers* and *supplications*, *rending thy heart*, *and watering thy cheekes with thy teares*, *loosing the bands of wickednesse, and shewing mercy to the poore*: For such a *fast* is most acceptable to God, and prevalent with him. But when a *Publique Fast* is either appointed by such as have not the *Supreame power*, (like that of *Jezebell* appointed in the Kings name, and as such fasts commonly are) for the better colour of murdering the innocent, and taking possession of their inheritance, or else is observed onely *for debate and strife*, and to *smite with the fist of wickednesse*, and not according to those necessary conditions of a truly religious *fast* but now named; Such a *fast*, instead of pacifying Gods wrath, doth much more incense it. And *O my Soule come not thou into their secret: unto their Assembly mine honour be not thou united*. Private *fasting* by thy selfe alone or with thy family is of singular vertue, though not of like force with the *publicke*: but be sure thy *private fasting* be *private*, otherwise it looseth all it's vertue, and thou all benefit by it.

Where there is *fulnesse* or corruption *of blond* in any; as in such a plentifull peaceable land, as this lately was, the most mens *blonds* are *too ranke*, and *too high*, *too suddainly rising* upon small or no occasion, and *too often boyling*, *too much tainted* with *ease* and *idlenesse*, and divers other wayes *foulely corrupted*; In such a case *letting blond* is fit and necessary: but care must be had that too much be not taken away; for that suddainly ruines the parties that are so dealt with, and brings the *guilt of blond* upon them that so deale with them. The bleeding by *horseleeches* I like not, for that they *cry* allwayes *give, give*; that is, give us more *blond*, give us more *blond*, or that which is valued by some as their *blond*; take heed therefore

g Chron: 20 v. 3. Jonah 3. v. 7. Ez. 8. 21. 1 Sam: 7 v. 5. 6.
r Dan. 10. v. 3.
s Isa. 58. v. 3.
t Joel: 1. 13 c. 2. 17.
u Joel: 2. v. 13.
x Joel: 2. v. 12.
y Isa: 58. v. 6, 7.
z Isa: 58. v. 6, 7, 8, 9, 10, 11. Joe: 2. from. v. 12, to v. 28.
a 1 King: 21.
b Ib.
c Isa. 58. 4.
d Ib: v. 3, 4, 5.
1 King: 21.
e Gen: 49. 6.
f Nehem. 1. 4. Esther: 4. 16. Psal. 35. 13. Dan. 9. 3. 1 King: 21 v. 27, 29. Luke 2 37. Mat: 6. v. 17, 18. Mark: 9. 29.
g 2 Chr: 20. Jonah: 3. 1 Sam: 7 Isa: 58. 10. 2.
h Mat: 6 v. 16.
i Rom: 13. v. 4. Gen. 9. 6. Deut 13. Num: 25. 8. Levit. 26. v. 25. Psa: 78. 34.
k Prov. 30. 15.

therefore that thou ſuffer not theſe to faſten on thee. And if thou make uſe of a *Phyſitian* or *Chirurgion* to let thee bloud, beware of thoſe new-upſtart *Quacks* at *London*, notoriouſly infamous for *bloud-letting* throughout the Chriſtian world[l].

Where the *humours* are *corrupted*, and where they much *abound*, and ſo are neere to corruption (as who can ſay he hath not ſuch *humors* in him[m]) there *purging Phyſicke* is very neceſſary[n], ſo that it be not too *ſtrong* and *violent*. A pretty quantity of *Rubarb of Patience*, infuſed in *wine of cheerfulneſſe* on the *fire of Tryall*, is approvedly good for the *purgeing* of all *cholericke* and *melancholy humors*[o]; or (where they are to be had) the *Quinteſſence* of the one, and the *extract* of the other, made into ſuch pilles as may well be ſwallowed, are admirable. *Aloes of ſorrow for ſin*[p] taken in *conſerve of amendment of life*, is excellent for *purgeing* both thoſe and all other ill *humors* whatſoever[q]. Not to perplex thee with multitude of *purgations*. Take the *Spirit of the feare of the Lord*[r] *Holy-thiſtle of compunction*[s], *Aloes of confeſſion*[t], *wormewood of bitter hatred of ſinne*[u], ſtampt or beaten together in the *mortar of Conſcience*[x], then put to them the *roote of faith*[y] infuſed in *the bloud of the true Vine*[z], *on the fire of Gods love to thee*[a], and *thy love to God and thy brother*[b]: and ſo mixing them all together with the *Spirit of grace and ſupplication*[c], and ſome *ſugar* or *honey of Gods promiſes*[d], drinke a ſound draught next thy heart, till the teares ſtand in thy eyes[e], and be confident it will *purge* thee abundantly.

Iſſues or fontinels in the remoter parts of the body, made by ſome *canterie* of externall *troubles* and *afflictions*, are very good for keeping the poyſon from the more principall parts[f], but there is ſo much danger in the returning of the *humors* upon the ſtopping of ſuch *iſſues*, and the *corruption* that is *purged* out by them, without inward *purgations*,

l Nahu. 3.1. Iſ. 1.22. Zeph. 3.v.1,2,3,4,5. Ezek. 22.v.25,27. Micah. 3.v. 10,11.

m Pro. 20.9. Job. 15. v.15,16 1 Epiſt. Jo. 1.8,10.

n 2 Cor 7.1. Ezek. 24.13.

o Pſa. 15.18 Heb. 10. v.34 36. Rom. 5.3,4. Ja.1.v.2,3 4 Heb.12 v.1. Coloſ. 2,11,1 Pe. 2.20.cap.1.7.

p Ezek. 18.v.21,22, 27, 28,30. 2 Cor. 7. 10. Acts 3.19.

q Iſ. 11.2. Pro.1.7.c2. 10,27 cap.14.27.

r Act. 2.37 Pſ. 51.17. Iſ. 66.2. 2 Cor. 7. 10, 11.

s Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9.

t Pro. 8.13. Pſ. 97.v. 10. Pſ. 119. 104,128.

u Rom. 2.15. 1 John 3 v.20.

x Heb. 11.

y John 15.1.1 John 1.v.7

z Rom 8 37,39. 1 John 4.9,10.

a John 14.v.21,23. 1 Epiſt. John 4. from v. 7. to the end.

b Zach. 12.10.

c Pſ. 119.v.103. 2 Cor. 7.1.

d Joel. 2.v.12,13. Rom. 8.28. Heb. 12 11. Pſal. 119.v.67.

e Pſal. 78. v. 32, 34, 36, 37, 40, 41, 42. Amos 4. from v. 6. to the 12. Iſ. 1.5. 2 Pet. 2.v.22.

f Nahu. 3.1. Iſ. 1.22. Zeph. 3.v.1,2,3,4,5. Ezek. 22.v.25,27. Micah. 3.v. 10,11. Pro. 20.9. Job. 15. v.15,16 1 Epiſt. Jo. 1.8,10. 2 Cor 7.1. Ezek. 24.13. Pſa. 15.18 Heb. 10. v.34 36. Rom. 5.3,4. Ja.1.v.2,3 4 Heb.12 v.1. Coloſ. 2,11,1 Pe. 2.20.cap.1.7. Ezek. 18.v.21,22, 27, 28,30. 2 Cor. 7. 10. Acts 3.19. Iſ. 11.2. Pro.1.7.c2. 10,27 cap.14.27. Act. 2.37 Pſ. 51.17. Iſ. 66.2. 2 Cor. 7. 10, 11. Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9. Pro. 8.13. Pſ. 97.v. 10. Pſ. 119. 104,128. Rom. 2.15. 1 John 3 v.20. Heb. 11. John 15.1.1 John 1.v.7 Rom 8 37,39. 1 John 4.9,10. John 14.v.21,23. 1 Epiſt. John 4. from v. 7. to the end. Zach. 12.10. Pſ. 119.v.103. 2 Cor. 7.1. Joel. 2.v.12,13. Rom. 8.28. Heb. 12 11. Pſal. 119.v.67.

g Pſa. 15.18 Heb. 10. v.34 36. Rom. 5.3,4. Ja.1.v.2,3 4 Heb.12 v.1. Coloſ. 2,11,1 Pe. 2.20.cap.1.7.

h Ezek. 18.v.21,22, 27, 28,30. 2 Cor. 7. 10. Acts 3.19.

i Iſ. 11.2. Pro.1.7.c2. 10,27 cap.14.27.

k Act. 2.37 Pſ. 51.17. Iſ. 66.2. 2 Cor. 7. 10, 11.

l Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9.

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s Zach. 12.10.

t Pſ. 119.v.103. 2 Cor. 7.1.

u Joel. 2.v.12,13. Rom. 8.28. Heb. 12 11. Pſal. 119.v.67.

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y Ezek. 18.v.21,22, 27, 28,30. 2 Cor. 7. 10. Acts 3.19.

z Iſ. 11.2. Pro.1.7.c2. 10,27 cap.14.27.

a Act. 2.37 Pſ. 51.17. Iſ. 66.2. 2 Cor. 7. 10, 11.

b Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9.

c Pro. 8.13. Pſ. 97.v. 10. Pſ. 119. 104,128.

d Rom. 2.15. 1 John 3 v.20.

e Heb. 11.

f John 15.1.1 John 1.v.7

g Rom 8 37,39. 1 John 4.9,10.

h John 14.v.21,23. 1 Epiſt. John 4. from v. 7. to the end.

i Zach. 12.10.

k Pſ. 119.v.103. 2 Cor. 7.1.

l Joel. 2.v.12,13. Rom. 8.28. Heb. 12 11. Pſal. 119.v.67.

m Pſa. 15.18 Heb. 10. v.34 36. Rom. 5.3,4. Ja.1.v.2,3 4 Heb.12 v.1. Coloſ. 2,11,1 Pe. 2.20.cap.1.7.

n Ezek. 18.v.21,22, 27, 28,30. 2 Cor. 7. 10. Acts 3.19.

o Iſ. 11.2. Pro.1.7.c2. 10,27 cap.14.27.

p Act. 2.37 Pſ. 51.17. Iſ. 66.2. 2 Cor. 7. 10, 11.

q Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9.

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u John 15.1.1 John 1.v.7

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a Pſ. 119.v.103. 2 Cor. 7.1.

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c Pſa. 15.18 Heb. 10. v.34 36. Rom. 5.3,4. Ja.1.v.2,3 4 Heb.12 v.1. Coloſ. 2,11,1 Pe. 2.20.cap.1.7.

d Ezek. 18.v.21,22, 27, 28,30. 2 Cor. 7. 10. Acts 3.19.

e Iſ. 11.2. Pro.1.7.c2. 10,27 cap.14.27.

f Act. 2.37 Pſ. 51.17. Iſ. 66.2. 2 Cor. 7. 10, 11.

g Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9.

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s Ezek. 18.v.21,22, 27, 28,30. 2 Cor. 7. 10. Acts 3.19.

t Iſ. 11.2. Pro.1.7.c2. 10,27 cap.14.27.

u Act. 2.37 Pſ. 51.17. Iſ. 66.2. 2 Cor. 7. 10, 11.

x Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9.

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z Rom. 2.15. 1 John 3 v.20.

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b John 15.1.1 John 1.v.7

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f Pſ. 119.v.103. 2 Cor. 7.1.

g Joel. 2.v.12,13. Rom. 8.28. Heb. 12 11. Pſal. 119.v.67.

h Pſa. 15.18 Heb. 10. v.34 36. Rom. 5.3,4. Ja.1.v.2,3 4 Heb.12 v.1. Coloſ. 2,11,1 Pe. 2.20.cap.1.7.

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l Act. 2.37 Pſ. 51.17. Iſ. 66.2. 2 Cor. 7. 10, 11.

m Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9.

n Pro. 8.13. Pſ. 97.v. 10. Pſ. 119. 104,128.

o Rom. 2.15. 1 John 3 v.20.

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z Ezek. 18.v.21,22, 27, 28,30. 2 Cor. 7. 10. Acts 3.19.

a Iſ. 11.2. Pro.1.7.c2. 10,27 cap.14.27.

b Act. 2.37 Pſ. 51.17. Iſ. 66.2. 2 Cor. 7. 10, 11.

c Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9.

d Pro. 8.13. Pſ. 97.v. 10. Pſ. 119. 104,128.

e Rom. 2.15. 1 John 3 v.20.

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m Joel. 2.v.12,13. Rom. 8.28. Heb. 12 11. Pſal. 119.v.67.

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o Ezek. 18.v.21,22, 27, 28,30. 2 Cor. 7. 10. Acts 3.19.

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q Act. 2.37 Pſ. 51.17. Iſ. 66.2. 2 Cor. 7. 10, 11.

r Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9.

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e Ezek. 18.v.21,22, 27, 28,30. 2 Cor. 7. 10. Acts 3.19.

f Iſ. 11.2. Pro.1.7.c2. 10,27 cap.14.27.

g Act. 2.37 Pſ. 51.17. Iſ. 66.2. 2 Cor. 7. 10, 11.

h Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9.

i Pro. 8.13. Pſ. 97.v. 10. Pſ. 119. 104,128.

k Rom. 2.15. 1 John 3 v.20.

l Heb. 11.

m John 15.1.1 John 1.v.7

n Rom 8 37,39. 1 John 4.9,10.

o John 14.v.21,23. 1 Epiſt. John 4. from v. 7. to the end.

p Zach. 12.10.

q Pſ. 119.v.103. 2 Cor. 7.1.

r Joel. 2.v.12,13. Rom. 8.28. Heb. 12 11. Pſal. 119.v.67.

s Pſa. 15.18 Heb. 10. v.34 36. Rom. 5.3,4. Ja.1.v.2,3 4 Heb.12 v.1. Coloſ. 2,11,1 Pe. 2.20.cap.1.7.

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o Pſa. 15.18 Heb. 10. v.34 36. Rom. 5.3,4. Ja.1.v.2,3 4 Heb.12 v.1. Coloſ. 2,11,1 Pe. 2.20.cap.1.7.

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s Pſ. 51.3. Pſ. 32.5. Pſa. 28.v.13. 1 Epiſ. John 1.9.

t Pro. 8.13. Pſ. 97.v. 10. Pſ. 119. 104,128.

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y John 15.1.1 John 1.v.7

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e Pſa. 15.18 Heb. 10. v.34 36. Rom. 5.3,4. Ja.1.v.2,3 4 Heb.12 v.1. Coloſ. 2,11,1 Pe. 2.20.cap.1.7.

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h Pſa. 15.18 Heb. 10. v.34 36. Rom. 5.3,4. Ja.1.v.2,3 4 Heb.12 v.1. Coloſ. 2,11,1 Pe. 2.20.cap.1.7.

i Ezek. 18.v.21,22, 27, 28,30. 2

is so little [h], that I advise you by all meanes to keepe to those inward *purgatives* now mentioned, whether any outward *issues* be made or not.

Vomiting, if *there be cause*, is very necessary, As if any have swallowed ought, that he cannot well digest: or though his stomacke be such that he can digest it for the present, as he thinkes well enough: yet 'tis knowne to be such, as if it be not cast up againe, it will trouble the stomack a long while after, and perhaps corrupt his very blood, and that to his Childrens Children, as all things that are unjustly gotten or wrongfully detained will do, more or lesse [i].

In such a case, if thou have swallowed any such thing, never suffer thy selfe to rest till thou have *vomited* it up againe; or else be sure God will either make thee to *vomit* it up and thy Children that have eaten of it with thee, or else, if he suffer it to remaine with thee and them, it shall be to bring a curse and a consumption on both [k]. Now to procure *vomit* in such a case, If the *oile of love to God* and *obedience to his Commandement*, will not worke with thee to *turne* thy *stomacke* [l]; take the *extract of severall dreadfull sentences in sacred writ denounced against those who swallow such things* [m], mixed with the *bitter water of the curse* [n], and some of the *Spirit of the feare of the Lord* before prescribed, boyled together in thy *Conscience*, heate with *the sense of Gods wrath* [o], and of *thine own appearing before the tribunall* [p], and so drinke it off as *hot* as thou canst well endure it; and if this do not make thee *cast it up*, I know not what will.

Exercise with moderation is most healthfull; as the *exercising* thy selfe in thy *calling*, by *stirring up that gift which God hath given thee* for the enabling thee therein [q]. This *exercise* will keepe both thy body and minde from a world of *corruption*, which would otherwise through *idlenesse* or *bad employment* growe upon thee [r]. But the prime *exercise* of all, is to *exercise* thy selfe unto *Godlynesse* [s], so as to have alwayes *a conscience voide of offence towards God and towards men* [t]. And if the *Plague* should seise upon thee whilst thou art thus *exercising* thy selfe, happy will it be for thee to be found

[h] P. g. 122.

[i] Pro. 28. 8. ca. 13. 22. Eccles. 5. from v. 13. to v. 18. Ja. 5. 1. 2, 3. 4. [k] Ib. & Job. 20 from v. 10. to the end. Job. 3. cap. 27. v. 13, 14, 15, 16, 17, 18. Zach. 5. 3, 4. [l] Luke 19. v. 8. Jo. 14. v. 21, 23. [m] *such as those now cited let 1 and K.* [n] Deut. 27. 26. ca. 28. from v. 15. to the end. Zach. 5. 3. [o] Pro. 18. 14. Ps. 2. 12. [p] 2 Cor. 5. v. 10 11.

[q] 1 Cor. 7. 20, 24. 2 Ti. 1. 6. Exod. 35. 30, 31, 32, &c. Rom. 12. 6, 7, 8, 11. [r] Ezek. 16. 49. Pr. 31. 27. 2 Sam. 11. 2. 1 Ti. 5. 13. [s] 1 Tim. 4. 7, 8. [t] Acts 24. 16.

found *so doing* [a], whereas to be found *idle* or *ill employed* at such a time [b], gives the *Plague* the more power over thee, as finding more corruption in thee to lay hold on [c], and thee out of that way wherein God hath promised to protect and keepe thee [d].

The last meanes of *preservation* according to the common prescripts of *Physicians*, is that which ought to be the first and chiefest in the care and practise of every wise man. Namely, *the fortifying and defending the heart and vitall parts by Cordials*, against the venime and poyson of that pernicious disease. For although there be no member, no entrall, no part or particle of the whole body of man, which doth not feele the insulting cruelty and rageing tyranny of this acute destroying disease; yet of all the rest the *heart* is the most infected, corrupted, tortured and afflicted with its pestiferous venome; because the *heart* is the *magazine* of active heat; the *royall fort* of life, and the *fountaine* of all the vitall Spirits; which being once vanquished and taken, the victory over all the other parts of man is most easie and expedite: and it is the nature and property of all poyson, especially of this most subtle and deadly poyson, chiefely and principally to assault and invade, and so to wast and ruine the native heat, and vitall spirits, and in them life it selfe. It may, and doth make its way to the heart by, or through other parts of the body, and so perhaps shewes it selfe in them first: but 'tis the surprising and overcomming the *heart* which it principally aimes, and drives at. Take this either *literally* of the *Body-Plague*, or *Allegorically* of the *Soule-Plague*; you will finde it most true of both. The *heart* is the principall subject of the *Plague* of the *body*; so *Physitians*; The *heart*, (that is, the *understanding*, *will*, and *affections*) is the principall subject of the *Plague* of the *soule*, so the *Scriptures* [a]. Above all things then have a care to preserve thy *heart* [b], Which is to be done chiefly these two wayes. 1 By *purgatives*. 2 By *Cordials*. For *purgatives* I can prescribe no better then those before advised. And for *Cordials*, because there are so many excellent ones,

[a] Mat. 24. 46.
[b] Mat. 24. 43, 49, 50, 51.
[c] Pro. 24. 30, 31.
[d] Psa. 91. 9, 10, 11. Psal. 33. 18, 19. Psal. 144. 20.

[a] 1 K. 8. 38. Gen. 6. 5. Mat. 15. 19. Eccle. 8. 11. Deut. 29. 18, 19. Jer. 11. 8. cap 17. 9.
[b] Pro. 4. 23. Deu. 11. 16, 18.

and particular mens, tempers and cases are so different. I advise every one to make his addresse (as before in point of diet) to some discreet learned expert *Divine-Physitian* of knowne honesty and integrity; and unlesse there be some very good reason to the contrary, rather to his own *Physician* that hath undertaken the care of him, and best knowes his state, then to any other [c]: and to be counselled by him, so farre as he shall finde his Counsell agreeable to God, revealed in his word [d]. But in case thou be in any danger more then ordinary, and canst not have recourse to any such *Physitian*. Take the *Spirit of wisedome and the feare of the Lord* [e], as before, *the Spirit of obedience to Gods commands* [f], the *Spirit of truth righteousnesse and mercy* [g], the *Spirit of promise* [h], the *Spirit of love and a sound minde* [i], the *Spirit of meekenesse and humility* [k], the *Spirit of temperance and sobriety* [l], the *Spirit of prayer and fasting* [m], the *Spirit of zeale* [n], the *Spirit of discretion* [o], the *Roote of Faith, Hope and Charity* [p], the *seed of Gods Word* [q], the *flowre of the Lilly of purity* [r]. *Conserve of Roses of Chastity and modesty* [s], two hands full *of bounty and liberality to the poore* [t]. the *Elixar of patience* [u], the *powder of contempt of the world* [x], *Salt of good Speech* [y], the *tincture* of the *meditation* of *Death* [z] *Judgement* [a] *and hell* [b], and with all these that which is the *Aurum potabile, Bezoar, Methridate, Diascordium, Triacle, Quintessence of Pearle*, of all ingredients that can be thought on, *vizs sanguis Christi, the blood of Christ* [c]. Mix all these in the *wine of Cheerfulnesse* [d], and the *water of true repentance* [e], and take of it dayly more or lesse according as there is cause. It never fayled any.

If for want of taking and making use of these *preservatives* mentioned, thou finde all these or any of these dangerous *Symptomes* following, As first, *A payne in thy head*, that it is a trouble to thee to lift up thine eyes to heaven [f], or to incline thine eares to wholesome instruction [g], or to bow

c Se Dyet. let. F.G.
d 1 John. 4. 1. Is. 8. 20. Ma. 16. 6. cap. 23. v. 2, 3. Act. 17. 11.
e Is. 11. 2.
f 1 Sam. 15 22. Deu. 28. from v. 1. to v. 15.
g Pro. 3. v. 3, 4. cap. 11. 4. 6. cap. 16. 6. cap. 20. 28. Zach. 8. 16. c. 7. v. 9.
h Ephes. 1. 13.
i 2 Tim. 1. 7.
k Is. 57. 15. cap. 66, 2. 1 Pet. 3. 4. Mat. 5. 5.
l Galat. 5. 23. 1 Pet. 5. 8. Tit. 2. 12. 1 Thes. 5. v. 6, 8.
m Zach. 12. 10. Joel. 2. 12. 2 Ki. 20. v. 2, 5.
n Num. 25. 7, 8.
o Pro. 2. 11.
p 1 Cor. 13. James 2. v. 14. 15, 16, 17, &c.
q Luk. 8. 11.
r Ma. 5. 8. 1 Ti. 1. 5. c. 2. 8.
s 1 Pe. 3 2. Ti. 2. 5. Mat. 5. 28
t Deut. 15. 7, 8 pro. 11. 25. cap. 28. v. 27. 2 Cor. 9. 6.
u Heb. 10. 34, 36. Rom. 5. v. 3 4 Jam. 1. v. 2, 3, 4.
x Philip. 3. v. 7, 8. 1 John 2. 15, 16.
y Colos. 4. 6
z Eccles. 11. v. 8.
a Eccles. 11. v 9. cap. 12. 14. 2 Pet. 3. v. 10. 11.
b Mat. 5. 29 30. ca. 10. v. 28. c 1 John 1. v. 7. cap. 2. v. 2 John 6. v. 54, 55, 56. Rom. 3. 25. cap. 5. v. 9. Eph. 1. 7. Colos. 1. 20. 1 Pet. 1. v. 18. 19. Heb. 9. 14. d Rom. 14. 17. cap. 15 13. Philip. 4 v. 4. e Act. 2. v. 38. cap. 3 19 Ezek. 18. v. 21. 27, 30. f Psal. 123. v. 1, 2. John 11. 41 Mat. 13. 15. Psal. 17. 11.
g Jer. 7. 24, 26. cap. 11. 8. cap. 17. 23.

thy

thy head to God[h], or to thy superiour[i]. 2 A *swimming or dizinesse in thy head*, that thou knowest not or regardest not what, or of whom, or to whom thou speakest[k]; and thinkest that other things move out of course, when the fault is onely in thine own braines[l]. 3 *Overmuch waking when thou shouldest sleepe*, either to doe mischiefe to others[m], or to scrape together wealth for thy selfe[n], or to commit any other iniquity. 4 *Overmuch drousinesse and sleepinesse*, either when thou shouldest be praying[o], or hearing the word of God[p]; or when thou shouldest be about the workes of thy calling[q]. 5 *Fainting or swooning*, whether it be at others tribulations[r], or under thine owne chastisement and correction[s]; whether it be in beleiving[t] or praying[u]; or any kind of well-doing[x]. 6 *Vomiting or proneuesse thereunto*, especially upon the eating of wholesome food[y]. 7 *Wearinesse without cause*, as with well-doing[z], or in suffering for Christs sake, or thine owne chastisement[a]. 8 *Losse of appetite*, to that which is good[b]. 9 *Much thirsting* after earthly things[c]. 10 *Extraordinary loosenesse*, either of body or minde[d]. Upon the finding of any of these *Symptomes*, especially divers of them concurring betake thee to thy *preservatives* prescribed both *evacuative* and *Cordiall*; as thou lovest thy life: And upon the taking thereof, if thou *sweat* well, though thou labour under it the more for the present, it will very much conduce to thy ease afterwards, and to thy preservation[e]. It cost him that *tooke thy infirmity* and *bare thy sicknesse*[f] a terrible *sweat*,[g] and unlesse the thought of that *sweat*, the sense of thine owne condition and of Gods wrath, together with the virtue and strength of thy *Physicke* doe provoke some *sweat* in thee, I conceive thee to be in a very ill case, little better then desperate. But in thy *sweating* observe these rules. 1 Consider that 'tis not the violent or long sweating, so as to weaken thee, or oppresse thy Spirits overmuch, that will do thee good; but the kinde free sweating according to thy strength[h]. 2 Doe not thinke all the danger over, upon once

h 2 Chron. 29.30. Genes. 24 v. 26. Exo. 12, 27.
i Genes. 43. 28. 1 Sa. 24 8.
k Pro. 10. v. 19. cap. 13. 3. cap. 16. 23, c. 18 7. cap. 17 27. Ja. 1. 19. Iude v. 8, 10. Pro. 23 9.
l Iude v. 10. 16. Nu. 16
m Pro. 4. 16.
n Psal. 127. 2 Eccles. 4. 8. cap. 5. 12.
o Mar. 26. 40, 41.
p Acts 20 9.
q Pro. 6 9, 10 11.
r Ephes. 3. 13.
s Pro. 3 11 Heb. 12. 3
t Luke 22. 32.
u Luke 18. 1.
x 2 Thes 3. 13.
y Num. 21. 5. Ioh 6. v. 58 and v. 60 Ps. 50 17. Is. 30. v. 10. Jere. 20, 8 cap. 43. 1, 2, Amos 7. 10.
z Galat. 6. 9.
a Pro. 3 11. Heb. 12. 3. 12.
b Is. 26. 8. 1 Pet. 2. 2. Mat. 5. v. 6.
c Exod 17. 3. Pr. 21. 26. Eccles. 4. 8.
d 1 Pet. 4. v. 3. 4. Rom. 1. 21. 1 Tim. 6, 5. 2 Tim. 3. 8. 1 Pet. 1. 13. Jam. 1, 8. cap. 4. 8.
e Mat. 11. 28.
f Mat. 8. 17.
g Luke 22. 44.
h *Every one that is sensible both of his own sin and Gods wrath, cannot make his bed swim, nor doth not feele the wrath of God so hot and so heavy upon him, as some doe.* Ps 6. Ps. 22, Ps. 38. Ps. 42. Ps. 88.

or

or twice sweating; for the subtetly of the disease is such, that being once or twice (sometimes oftner) repelled from the heart and vitall parts, it still lurkes in some secret angle of the body, and will returne againe unlesse it be more strongly opposed; and therefore be sure to continue thy *preservatives* after thy *sweats*[i]. 3 Take heed of sleeping too soone after a *sweat*, for it is very dangerous[k]. 4 Have a care of cooling thy selfe, and be content to have it done as the *great Physitian* thinkes fit[l]. Lastly, take of thy *Cordiall* before prescribed, lest otherwise thy strength fayle thee, and indanger thee that way[m].

Thus have I shewen thee the best meanes for *preservation* that I could recall for the present. And if any *Doctor, Batchelor*, or other *Practitioner* in *Divinity Physick*, can shew me any errour in any of these prescripts, I shall willingly correct it: Or if he shall prescribe any, that are more accurate, I shall amongst others most humbly thanke him for it.

Now for *Curation*, I observe that that *Reverend Physitian*, whose method I have kept the most close to of any's, adds very little for the *curing* of the *Plague* to what he had prescribed for the *preserving* from it, except it be for *curing* the *botches, sores*, or *Carbuncles*. And as I apprehend, he therefore doth so, first, because the same *physicke*, especially the *Cordiall Physicke*, that is good for *preservation*, is as good as can be thought on, in ordinary cases, for *cure*, only where need requires, as it doth in the most, the quantity of the ingredients must be augmented. Secondly, because mens tempers and constitutions as I before told you are so different, and in a manner contrary, and the poyson of the disease infecteth and corrupteth in such different wayes and degrees that 'tis not good, scarce safe either for *Physitian* or the parties infected to adventure upon any *Physicke*, without the advise (where 'tis to be had and time permits) of some able *Physitian*, whom they shall please to acquaint with their particular present state and condition. The like course upon the like reasons shall I observe in these my *Hyperphysicall Directions*. For generall *curative Physicke*, in generall cases, where

i Deut. 9. from v. 7. to the end, Psal: 78.
k John 8. 31. c. 15. 4, 5, 6, 7, 9, 10, 16. 1 Epist John 2. 24. Colos. 4 2. 1 Cor. 15. 58. 2 Cor. 5. 6. Ephes. 5. 20. Philip. 4 4. Acts. 24. 16. 1 Pet. 5. 9.
l Mat. 26. 40, 41. Deut. 16. 15. 1 Cor. 16. 13. Ephes. 6. 18. 1 Pet. 5. 8.
m Mat. 26. 38, 39, 42 compared with Luke 22. 44.
n Psal. 27. 13, 14. Psal. 38. Genes. 4. 13. Mat. 27. 3, 4, 5.

where any are infected, (as who can say I am cleane?) I know no better, then what I have acquainted you with, by way of *preservatives*: onely the quantity of the ingredients, and so of the *Doses* *, is to be increased, as there is cause. And for particular cases I once againe, as before, advise every man that desires to deale safely for himselfe, and would have his *Physitian* to deale so too, by all meanes to repaire (if he have the Liberty) to some discreet learned *Divine Physitian* for his particular counsell concerning his particular state [p], and after his *prayers* to God to direct his *Physitian* aright in his counselling, punctually to follow his counsell, so farre, as his counsell is agreable to Gods revealed will [q]. And for *botches* and *sores*, when thy *infection* and *corruption* is growne to such *tumors* [r], take for a *great Onyon, strong detestation* [s] *of the filthinesse and loathsomenesse of Sinne* [t], and put into it instead of *Rue*, as much *bitter sorrow for sinne* [u], as thou canst possibly crowd in, together with some of that *Treacle* which is made of those *vipers* which *Christ* himselfe slew, *viz. Sinne*, the *Divell*, *Death*, the *Grave*, and *Hell* [w]; then heat it well at the *fire of the sense of Gods indignation against sinne and sinners* [x] and so apply it by the *hand of faith* [y] as hot as thou canst endure it to the *tumour*. I dare warrant thee it will soone draw thy sore to an head and breake it. But then thou must be carefull that thou wash that part well, wherein the *sore* [z] is, with some teares of unfeigned repentance [a], and bath it throughly in that *fountaine, which is set open for sinne and uncleanesse* [b], and that will both cleanse and heale thy sore, be it never so foule and dangerous [c].

When thou art *made whole*, forget not to *returne thanks* to that great *Physitian* that *cured thee* [d]. And *sinne no more, lest a worse thing happen to thee* [e].

o Prov. 20. 9. Job 15. 15, 16. 1 John 1. 8, 10.

* The quantity of the severall ingredients and particular doses both for preservation and curation, I therefore omitted because their nature is such as cannot be proportioned.

p See before Dir. let. F. G.

q See Cordialls let. D.

r Isa. 1. 6. Psal. 38. 5, 7.

s Psal. 97. 10. Prov. 8. 13.

t Ezek. 16. 4, 5, 6. Isa. 64. 6. 2 Pet. 2. 22. Psal. 38. 5, 7. Ezek. 24. 6, 11, 12, 13.

u 2 Cor. 7. 9, 10. Psal. 38. 6, 8. Psal. 6, 6, 7. Psal. 51. 17. Joel. 2. 13. 2 Cor. 7. 10, 11, 12, 13. Mat. 26. 75. Luke 7. 38.

x 1 Cor. 15. 54, 55, 56, 57.

y Jerem. 4. 4. Isa. 66. 15. Nahum. 1. 6.

z Mat. 9. 22. 29. Galat. 3. 11, 14. Eph. 2. 8. Rom. 14. 23.

a Isa. 1. 6, 16.

b Isa. 22. 12. & 38. 5. Joel. 2. 12. c Zach. 13. 1. John. 19. 34. d 1 John 1. 7. e Luke 17. 15, 16, 17, 18. f John 5. 14.

A Postscript of Gratitude.

To the Worshipfull Master Thomas Smith *the late Loyall Maior of the renowned City of* Oxford.

Worthy Sir,

THese *Directions* published for the common good of this *City*, and therefore dedicated to those *Superiour powers*, which at this time have more then ordinary influence into the Government thereof, could not passe quietly from my hand to the presse without giving you some particular interest in them, both because I received (besides other kindnesses) the constant food that sustained me all the little time wherein I was composing them (as well as before and since) at your table; and so 'tis but a due returne of that fruit which your bounty and liberality help't to foster; as also, because 'tis conceived by them that know you, that your good example in observing them, will be no small inducement to others, especially of your owne politie, the more readily and willingly to put them in practise. Other retribution, though none more cordiall, shall hereafter be made you, if God make me able. Let it suffice for the present, that as *you forget not to doe good, and to communicate Sacrifices with which God is well pleased*: Heb. 13. 16. So that good which you have done, and those good things whereof you have communicated, are not forgotten by all those that have participated of them. By all did I say? nay I verily beleeve by none at all, that are truly loyall, and such onely, as neare as you could, were the constant partakers of your courtesie and hospitality; for certainly, they that in such times as these dare be *loyall*, scorne to be *ungratefull*. Let this poore commemoration of your rich bounty to such be an earnest thereof: and what I and others of His Majesties Loyall Subjects are not able to requite, without doubt, that God, for whose sake and cause you have done it, will abundantly recompence into your bosome. For which purpose Saint *Pauls* benediction, That *he that ministreth seed to the sower, will both minister bread for your food, and multiply your seed sowen, and increase the fruits of your righteousnes*. 2 Cor. 9. 10.

Shall be the daily prayers of *Your much obliged*

L.G.

PHYSICALL DIRECTIONS IN *time of Plague.*

DWelling-houſes are to be kept cleane, free from filth, and ill ſmells, the Windowes neare infected houſes kept cloſe with Glaſſe, or oyled, waxed paper, that light, but no infected aire, may come in. In houſes farther from infection, windowes open ſometimes, toward wholſome aire and wind.

Fires to be made in houſes infected, and the neighbouring houſes, and in Churches, at times of publike Prayers and Preaching, and at all publique meetings, not in Chimnies onely, but in moveable pannes; the fires made with dry wood, Oake, Aſhe, Beech, dry Vine-branches, Willow, Baytree, Roſemary ſticks, &c. Juniper, Roſemary, dryed, Bay-leaves, Angelica, Lavender, Sage, Hyſſope, Marioram, Thyme, Mints, Balme, Pitch, Tarre, Roſin, Turpentine, Frankincenſe; ſome of theſe caſt on the coales, to perfume the houſe.

Richer perſons may have fuming candles or cakes, made with Benzoin, Storax, Muske, &c. For which order ſhall be given by the Phyſitians, if any pleaſe to have them, and be not otherwiſe provided. Oake boughs, Aſhe, Willow, Bay leaves, Hyſope, Marioram, Thyme, Lavander, Mints, Roſemary, Fennell, Sage, Wormwood, Meadſweet, &c. may be laid in the Chimnies and Windowes.

Sometimes the fume of Vineger, Roſewater, and Roſemary, and Cloves, over the fire.

Wearing cloathes perfumed with Juniper, red Sanders, or Roſemary burned.

Going abroad, or talking with any, it is good to hold in the Mouth, a clove or two, a peece of Nutmeg, Zedoary, Angelica, Gentian, Tormentill, or Enulacampana root; in the hand a Sponge dipped in Vineger and Roſewater, wherein Roſemary, Sage, Angelica, or Rue have beene infuſed, or a toaſt of browne bread dipped therein, tied up in a linnen cloath, or the Sponge in a

Juniper or Ivory box with holes. For persons of better ranke, Pomanders made of Ladanum, Benzoin, red and white Sanders, Storax, Myrrhe, Saffron, Amber, Camphyre, Muske, &c.

Go not forth early in the Morning, nor fasting; eate not much Sage and butter, a Potched Egge with Vineger, or such like will suffice; be not late abroad at night. In the Morning wash the Mouth with water wherein Sage hath beene boyled or infused, and rub thy teeth with the leaves.

Cordialls. Take a spoonfull of quicke wine vineger, wherein wormewood chopped hath been infused. Take Figges good and clean thirty, Wallnut kernells pilled twenty, (if to be had) greene Rue picked a good handfull, Salt one spoonfull, stampe them, and incorporate them together, take the quantity of a Prune, a child as much as a Hasell nut. More pleasing; conserve of Wood-sorrell, Borage, Sage, of each one ounce, Harts-horne a dragme, Bole Armeniake two drams, yellow Sanders halfe a dram, Saffron the weight of 3^{d}, syrupe of Wood-sorrell, as much as will make it into a moist electuary; take as much as a good Nutmeg, twice or thrice a day. *London* treacle the weight of 8^{d}. first in the morning with conserve of Roses, fasting one hower after it; treacle-water two spoonfulls, with one dramme of Mithridate, *Confectio liberans*, or Electuary *de Ovo*.

Dyet. Dyet, meats of easy digestion, sauce sowre, sharpe, sorrell, Lemon, Vineger, Verjuyce, &c. Forbeare Milky meats, Custard, &c. Fish slimy as Eeles, &c. raw fruits, and strong Wines; excesse in meat or drinke is dangerous. Fasting, or much emptinesse is bad.

Bleeding. If there be fulnesse of bloud, letting bloud is fit, but not much, rather repeated.

Purging. If the body be bound, a Suppository with hony and salt. If fulnesse of putrid humours, Aloes the weight of 6^{d}, in the pappe of a roasted apple; or pilles of Ruffus a dram once a Weeke. For persons of quality, other proper purges, as the present condition shall require, potion, &c. and an Issue or fontanell, in Arme or Legge, if there be cause; and vomits proper if need be. Vomits easy to be had; sallet-oyle three spoonfulls, juyce of radish-root one spoonfull, or oxymell of squilles two spoonfulls, oyle and posset drinke. Exercise moderate.

Issue.

Signes

Signes of infection appearing, *viz.* fainting, ſwooning, vomiting, or proneneſſe thereto, heavineſſe, wearineſſe without cauſe, loſſe of appetite, much thirſt, divers of theſe concurring, let bloud or purge, or both, as cauſe requireth, the firſt or ſecond day, no botch or ſore appearing. Then defend the heart with Cordialls formerly preſcribed. Let the party ſweat with Carduus, or Marigold poſſet-drinke, *London* treacle two drams, or with wood ſorrell water five ſpoonfulls, treacle water one ſpoonfull, and *London* treacle a dram and a halfe. Infection.

If a tumor, botch or ſore appeare, let the inſide of the arme, thigh, or calfe of the legge be bliſtered with Cantharides powder two drammes, with vineger and leaven. Take a great Onyon, hollow it, put into it Venice-treacle one dramme, a figge and a little Rue cut ſmall, roaſt it ſoft, cloſe ſtopped, in a wet paper under the Embers, apply it hot to the Tumour, let one lye three houres. Or a pulteſſe of Mallowes two handfulls, two lilly roots cut and bruiſed, twelve figges ſliced, boyle all well in water, ſtampe them, put to it three ſpoonfulls of oyle of Lillies, apply it, and ſhift it thrice a day. When it is broken, take the yolke of an Egge, hony of Roſes one ounce, Turpentine halfe an ounce, *London* treacle, or *Venice*, and Methridate, and Saint *Johns* wort oyle, each one dramme, a little meale flower, mix all together, lay it to the ſore, upon leather, changing it twice a day. Or a hot loafe out of the Oven. Or three Lilly roots roaſted, beaten and applyed; burne the plaiſters, &c. taken off the body. Botch.

Thoſe that eſcape, are to be purged before they goe abroad; thoſe that dye, are to be buried in remote places, and deep in the ground.

FINIS.

12

SCRIPTURE

VINDICATED

From the Miſ-apprehenſions, Miſ-interpretations, and Miſ-applications of Mr STEPHEN MARSHALL,

In his Sermon Preached before the Commons Houſe of PARLIAMENT, *Feb.* 23. 1641. and publiſhed by Order of that Houſe.

ALSO

A Militarie Sermon,

WHEREIN

By the VVord of God, the nature and diſpoſition of a Rebell is diſcovered, and the Kings true Souldier deſcribed and characterized.

By EDWARD SYMMONS, Chaplaine to the Life-guard of the Prince of Wales.

OXFORD,
Printed by LEONARD LICHFIELD, Printer to the Univerſity. 1643. 1644.

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SCRIPTURE VINDICATED,

FROM

THE MISAPPREHENSIONS Misinterpretations and Misapplications of

Mr STEPHEN MARSHALL;

IN

His Sermon Preached before the Commons House of PARLIAMENT, *Feb.* 23. 1641. and published by Order of that House,

The particular occasion administred for this Vindication is *expressed in the Preface to the Reader.*

By EDWARD SYMMONS Chaplaine to the Life-guard of the Prince of WALES.

Ezek. 35. 6.

As I live saith the Lord God, I will prepare thee unto Bloud, and Bloud shall pursue thee, sith thou hast not hated bloud, even bloud shall pursue thee.

1. *Pet.* 3. 4.

A *meek* and a quiet spirit is in the sight of God of great price.

Mat. 21. 5.

Tell the daughter of Sion behold thy King cometh unto thee *meek*.

in 4to:

OXFORD,

Printed by LEONARD LICHFIELD, Printer to *the University*. 1644.

TO THE HONOVRABLE MEMBERS OF THE COMMONS Houſe aſſembled at *OXFORD*.

Honourable Senatours,

I *Doe here moſt humbly preſent uncovered to your judicious view, a Sermon once* Preached, *and afterward* dedicated *to your ſelves at Weſtminſter: as it was at firſt an unhappy meanſ, to provoke divers (then of your ſociety) to ſet their feet in paths of blood: ſo if now it ſhall help to a fuller ſight, of the greatneſſe of that mercy, which preſerved your ſelves from ſo great a danger, I have alſo my option. There be* Miſteries *of Iniquity as well as of Godlineſſe, a Miniſters duty is to* diſcovet *both; our* Saviour *revealed* Satan *when he ſpake by* Peters *tongne, and thereby taught us to detect him, when he comes in the ſhape of an* Angell of light; *(as his cuſtome is to do, when he is endeavouring moſt miſchiefe againſt* Church *or* State) *the moſt eminent, popular, and well-guifted men, have alwayes beene his inſtruments to pervert the* Truth, *and to breake the* Peace; *he doth but* actum agere *in theſe times;* omne malum ab Eccleſia, *was true of old, and is ſo ſtill: They were* Church-men *to whom that Rebell* Rodolphus *ſpake, (when lying on his death-bed he ſhewed his right hand cut off in fight againſt his Soveraigne:* This *(ſaies he)* is that right hand, wherewith I vowed my faith unto the Emperour, now is the ſame become a witneſſe of my breach of fidelity, and traiterous attempts againſt my Soveraigne by your inſtigation. *They were alſo* Church-men *that ſtirred up to the* Barrons *warres, in the daies of our* Henry 3. *and in-*

joyned the Earle of Leicester in remissione peccatorum, ut causam illam (*meaning his Rebellion*) usquè ad mortem assumeret, *asserting*, pacem Ecclesiæ Anglicanæ nunquàm fine gladio materiali posse firmari. *Our age* (*alasse*) *hath beene too fruitfull in such Churchmen, and they in such Assertions; but the Apostle propheeying of such sayes, that* their folly shall be manifested unto all; *and to this purpose* (*right Noble and Worthy*) *are my poore endeavours in this following discourse, I humbly beg, that your favourable acceptance, may make the same in some sort valuable: it tends to* Peace, *and you are* Councellours of Peace, *to a* King of Peace, *no way delighting in blond, rather wishing with* Theodosius, se potuisse mortuos à morte revocare. *Indeed He is our* Theodosius, *Gods guift to us; and you are his* Theodosii, *Goa's guifts to him: and as such, we* (*his inferiour Loyall Subjects*) *do most sincerely honour you. And be confident* (*Grave Senatours*) *what ever hath beene suggested heretofore* (*by any of those* Boutefeu's,) *that assisting him the* Annointed *of the Lord, and true possessor of the mild and gracious spirit of the Lord, you do most really and truly* help the Lord *himselfe: and if your care shall adde some further edge to His most pious Orders, and Proclamations against* Swearing, *and* Prophaning Gods Name *and* Word; *and for the more strict observing the* Lords day, *and dayes of* Fasting (*appointed by His Majesty, yet much neglected in His Quarters;*) *you shall fit a people for the Lord, to shew mercy upon, and to restore that peace unto, which you labour for: yea, and thereby not onely your Consultations, but your Persons, shall continually be attended with* Gods blessing; *and your Names had with Posterity in an everlasting joyfull remembrance; for* this Honour have all his Saints. *And that the same may be an unseperable portion to every of you, is, and shall be the constant, and earnest prayer of*

Your humble Se

Novemb. 30.
1644.

EDWARD SYM

The Preface to the Readers.

CHRISTIAN READERS,

I Here offer to your conſcientious view, *the Vindication of three or foure Texts of Scripture, from the abuſe that is offered unto them, by that once faithfull Expounder, and fruitfull Preacher of Gods Word,* Maſter Stephen Marſhall, *Miniſter of* Finchingfield *in* Eſſex: *A man indeed whom (in my apprehenſion), before his unhappy ingagement in this unnaturall and blacke* Rebellion, *envy it ſelfe (though ſometime buſie in her attempts againſt him,) was not able to ſtaine or blemiſh, either for matters of life or doctrine. The occaſion of this mine undertaking againſt him herein was this.*

About Eaſter *laſt,* 1644. *I did viſit in the Priſon at* Shrewſbury *ſome Priſoners, that had been taken at the Caſtle of* Brampton Bryan, *belonging to* Sir Robert Harly *in* Hereford-ſhire: *and queſtioning them about their taking up of Armes againſt their* Soveraigne, *they anſwered me, that they took up Armes againſt* Antichriſt, *and* Popery; *for (ſaid they)* 'tis propheſied in the Revelation, that the Whore of Babylon ſhall be deſtroyed with fire and ſword, and what doe you know, but this is the time of her ruine, and that we are the men that muſt help to pull her downe. *I anſwered that the* Revelation *tells us, that* 'tis *the* worke of Kings (*ſignified by thoſe* ten Hornes, Rev. 17. 12. 16) *to pull downe the whore of Babylon,* to hate her, to make her naked, and to burne her with fire. *But as for them, they (in my apprehenſion) laboured to keep up the* whore of Babilon, *that ſhee might not fall, by their endeavouring to* pull downe Kings, *who were appoynted of God* to pull downe her: *they replyed, that* 'tis ſaid in the Revelation, that the People, the Multitude and Nations ſhould alſo pull her downe: *but I reading the verſe out of one of their Bibles, ſhewed them their miſtake,* that the People, Multitude and Nations, (*which are called* Waters, *Rev.* 17.15.) *were thoſe whom the* Whore *did ſit upon, and as it were did* brood *under her, that is, ſhee did rule over them*

them, had them under their obedience, insomuch that they might rather be said to submit unto her, then to pull *her downe.*

But what (*said they*) do you think, that Kings alone, without the help of the people shall pull her downe? *I answered no, nor yet the* People *without their* Kings, *who are appoynted of God, to lead them thereunto, and in whose power alone it is, to* Authorize *people to be active and assistant in such a businesse. And then I inform'd them further, of their mistake in another particular, namely in thinking Popery* (*which they fancied they fought against,*) *to be* that whore of Babylon, *which in the* Revelation *is threatened to be destroyed with* fire and sword; *for* that *Antichrist and whore of Babilon, which was to be destroyed with such weapons, dwelt at* Rome, *and not here in* England: *and it was the very* Roman seat *or City which was to be so abolished*; *and not the* Romish faith, *or Popish Religion*; the sword of Christs mouth, (*which is the word of God*) *is the only weapon ordained to destroy that*; *nor should that be quite abolished from the earth* (*as Learned Divines did hold*) *till the comming of Christ himselfe: they told me that* all the true godly Divines in England (*amongst whom they named in speciall M. Marshall* were of their opinion, that Antichrist was here in *England* as well as at *Rome*, and that the Bishops were Antichrist, and all that did endeavour to support them, were popishly affected, Babilonish and Antichristian too, yea many professed Papists were in our Armies, who (*they said*) did fight against Christ and Protestant Religion, *and therefore they thought, they were bound in Conscience to fight against them, and us that took part with them, and in so doing, they did but* help God against his Enemies. *I urged them to shew what call or warrant they had so to doe, being not Authorised by the King, they seemed to inferre a threefold call or Warrant.* 1. *The* Command *of the Parliament.* 2. *The* Example *of all Godly and powerfull Ministers, leading, encouraging, and stirring them up thereunto. And* 3. *The* Motion *of Gods spirit in all Gods people, provoking them all with one minde, to undertake the same businesse: and to confirme all this, they alleadged that place,* Judg. 5. Curse ye Meroz, Curse ye her inhabitants with a bitter Curse, because they came not to help the Lord against the mighty. *And that place,* Jer. 48. Cursed be he that witholds his hand from bloud. *And that in* Psa. 137. Blessed is he that dasheth the Children of Babilon against the stones. *And* do not you think (*say they*) if the Papists prevaile but they will destroy all us? do you think they fight for the Protestant Religion?

Religion? *I anſwered no, I did not beleeve they did, nor did they pretend any ſuch thing, but onely to ayde their naturall* Liege Lord *the King againſt thoſe that wronged him, as in duty (being his Subjects) they were bound to doe: I did not deny but they might ſecretly ayme at their owne ends too, as the King of* Aſhur *did, when he was doing the worke of God,* Eſay.10. *But God who ruled the world, and alwayes defended his true Church, would not ſuffer them to purſue their owne ends, any further then ſhould make for his owne praiſe and his peoples good. Then I endeavoured to ſhew them, that thoſe Scriptures which they alleadged were miſapplyed by them, and did rather make againſt them; but they took me off from that diſcourſe, with* Mr Marſhalls *application of them:* M. Marſhall *(ſaid they)* doth apply them as we doe, in a Sermon *(Preach'd before the Parliament)* which we had at Brampton: *I told them that (ſurely) they were miſtaken in* M. Marſhall, *for though ſome Weavers and Taylers, and Tinkers and Pedlers, and ſuch like, who were ſuffered to preach, did abuſe and pervert Gods word to their own purpoſes, yet M.* Marſhall *(who was one whom my ſelfe knew better then they did, I was perſwaded had more wiſedome, learning, and honeſty then ſo to doe: and much other diſcourſe to this purpoſe we had togeather, inſomuch that at laſt they deſired me, that I would come againe unto them, and pray with them: but my occaſions carryed me out of the Towne on the morrow, that I could ſee them no more.*

Now behold, about the end of Iuly, *or beginning of* Auguſt *after, I fortunned to be in a Booksellers ſhop in* Ludlow, *where I chanced to ſee a Sermon of* M. Marſhalls *upon that Text,* Iud.5.23. Curſe ye Meroz, &c. *which I had either not ſeen before, or not ſufficiently obſerved; wherefore reading the ſame, that diſcourſe which I had with the foremention'd* Priſoners, *came into my mind; and I did conclude, that this was the very* Sermon, *which they had alleadged unto me, in their owne defence: wherefore having by experience ſeen in part, what dammage thereby was already done, to ſimple people; and beleeving that others of the like ranke and quality, in other places, might be by the ſame as much miſled; I did apprehend my ſelfe (in the accident all meeting with this Sermon, after ſuch my forementioned diſcourſe) to be called by a ſpeciall Providence to ſet pen to paper, to vindicate the* Scriptures *of God, and did thinke it my* duty, *and that I was* bound *in Conſcience, (being a Miniſter of God) to warne all men of the danger, and to diſcover the ſnare, which is layd to catch and draw them into wayes of* Bloud and murder.

rourder. *It is true M.* Marſhall *is my deare friend, yet* Gods truth *is more deare unto me, yea the leaſt* title *of that (I hope) I ſhall ever eſteem more precious then all the friends in the world, oppoſed unto it. And I know M.* Marſhall *is an able man, and my ſelfe weake in compare with him, yet in the cauſe of God, I am not affraid to take up the* Buckler *againſt him. I have been bold once already, even to provoke him into the publique liſts, for to juſtifie his* new *and moſt* ungoſpellike *way; but his* Conſcience *or his* Courage *would not ſerve him to anſwer my letter; and therefore I hope that grace is not quite extinguiſhed in him: perhaps (through Gods bleſſing) if this enſuing diſcourſe come to his hand, he may ſee more of his errour, and of the hurt he hath done thereby to others; and ſo maybe awakened to glorifie God, and his truth by a* ſelf denying recantation: *my humble prayers, are and ſhall be to God for him, that he may ſo doe; And I deſire of you all (Chriſtian Readers) that you would joyn with me in the ſame prayer for him: and alſo that God would molliſie, and ſanctifie the ſpirits of all thoſe of M.* Marſhals *faction, who have brought theſe lamentable miſeries upon this now moſt* wofull *Nation, that they might at length ſmite their owne breaſts, and cry,* O what have we done.

" *And thou,* O great and mighty Majeſty *of Heaven and Earth, who* " *alone canſt open the eares of the deafe, and the eyes of the blinde; cauſe* " *thou theſe men to hear that cry of bloud in their owne ſoules, which* " *themſelves have ſhed; and to ſee thoſe calamities with watry eyes,* " *which themſelves have occaſioned, charge thou upon their Conſciences* " *that high diſgrace, which they have put upon the meek and loving Goſ-* " *pell of thy deare Sonne. And thou, O Sonne of God, whoſe Goſpell it is,* " *defend the honour of the ſame, and make us all to behave our ſelves,* " *worthy the ſtill enjoyment of it, even for thine owne merit and mercy* " *ſake.* Amen, Amen.

SCRIP-

SCRIPTURE VINDICATED

from the Miſapprehenſions, Miſinterpretations, & miſ-applications of Mr *Stephen Marſhall* in his Sermon Preached before the Commons Houſe of PARLIAMENT: *Feb.* 23. 1641. upon that Text in *Judges* 5. 23.

Curſe ye Meroz (ſaid the Angell of the Lord) curſe ye bitterly the Inhabitants thereof, becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty.

THis Text, as with Mr *Marſhall*, ſo with the reſt of the Miniſters of his party, is of great uſe and eſtimation: I beleeve ſcarce any of them, but have Preached upon it, at leaſt have often quoted it, or rather miſconſtrued it, to their own purpoſes: but how improper a Theame it is, for their cauſe, for theſe times, and ſpecially for a Faſt day, when Mr *Marſhall* diſcourſed upon it, ſhall in part be diſcovered in theſe following lines.

" The God of all grace and truth, guide my heart and pen by " his holy ſpirit, that I may write with that meekneſſe, as be- " comes a Miniſter of Chriſt to uſe, in dealing with a lapſed " Brother; and with that fervor alſo, as beſeemeth him that is

"zealous for Gods Word and Honour; that the seduced may be "reclaimed from erroneous paths, and the upright strengthned "in their Loyall way; to the Gospells glory, and the salvation of "Soules; and that for my deare Lord and Masters sake Iesus "Christ our Saviour. *Amen.*

Section, I.

Wherein are discovered Mr Marshalls *Mis-apprehensions.*

When Mr *Marshall* by way of introduction hath discovered the scope of the Chapter, and in speciall of this verse, he comes to shew: first, how *suteable* (to his apprehension) the text is to his present occasion: then, he devides, and (after his manner interprets the same; and lastly, he raises or concludes upon his main doctrine: I shall follow him throughout in his own method and way:

First for the *sutableness*: he saies, the Text or Theame is suteable, and *exceeding seasonable:* in respect

1 Of the times wherein we live.

2 Of the temper of most people.

3 Of the occasion of that daies meeting.

4ly and specially, in respect of that Honourable Assembly.

I shall be bold to shew how M. *Marshall* is mistaken in all these particulars:

1. *It is seasonable* (saies he) *to the times wherein we live, when abundance of mighty Enemies rise up against the Lord and against his Church.* Now in this I suppose M. *Marshall* forgat himselfe, for these times wherein we live, are times of the Gospell, and therefore are, or should be times of blessing, whereas the Text, is a Text of the old time, a Text of curfing. And indeed although *abundance of mighty enemies doe rise up against the Lord, and against his Church*, yet Christ in the Gospell, did not leave his Church either precept or example, to curse her enemies; no nor the enemies of the Lord himselfe: but he hath left both precept and example directly to the contrary.

1. Precept. *Mat.*5. 43, 44, 45. *&c.* He speakes not only to them there present, but to his whole Church; and what he then spake was to endure for ever, and to be a rule to her throughout

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all ages, in caſes of this nature: His command is, that ſhe ſhould *bleſſe* and not *curſe*, yea that ſhe ſhould bleſſe them that curſe her: the words are theſe, *you have heard that it hath been ſaid* (namely in old time) *thou ſhalt love thy neighbour and hate thine enemy; but I ſay unto you* (ſaies Chriſt) *love your enemies, bleſſe them that curſe you, doe good to them that hate you, pray for them that deſpightfully uſe you, and perſecute you, that you may be,* (or may approve your ſelves to be) *the Children of your Father which is in Heaven, for he deales thus with thoſe that be his enemies, he makes the Sun to ſhine, and his raine to fall, both upon the evill and upon the good, if you love them only that love you, or ſalute your brethren only* (thoſe of your own opinion, of your own ſide or faction) *what doe you more then the Publicans or Heathens doe,* who have no acquaintance with God, with Chriſt, or with his Goſpell) *be you therefore perfect as your heavenly father is perfect:* as if he had ſaid, it becomes you, that profeſſe your ſelves to be mine, to endeavour after more then an Heatheniſh perfection, it is an Heavenly perfection, which you muſt ſtrive for; and to obtaine this, you muſt leave the practices of old time, which were to hate and curſe your Enemies, and you muſt practice the cleane contrary.

And for the better underſtanding of this, let me here by the way, minde the World again, of what I have already informed her in my Treatiſe of *The right nature and temper of the ſpirit of the Goſpell: viz.* that there is a great difference between the Ancient times, thoſe before Chriſt, and thoſe ſince his coming, not in reſpect of time, it ſelfe; (for that is alwaies the ſame) but in reſpect of the coming of Chriſt; who brought with him a new ſpirit, which both muſt and doth manifeſt it ſelfe in all his true ſervants.

The former times, might haply be times for curſing and revenge; times of death and terrour; Gods name then by which he was known and called, was *Deus ultionum* the God of Revenge, Pſal. 94. 1. for as ſuch a one, he was pleaſed then oft-times to diſcover himſelfe: *Adam* having ſinned, was preſently caſt out of Paradiſe. *Corah*, and his companions having Rebelled, vengeance ſpeedily laid hold upon them, *Meroz* having faulted was preſently Curſed; but by the coming of Chriſt, the times were changed to be

times of mercy and favour, times of grace and pitty, of patience and forbearance, of life and Salvation; and God from thence forth was called by a new name: *scil. Pater misericordiarum*, and *Deus consolationum*, the Father of mercies and God of consolation, and as such a one he declares himselfe, he dealt more forbearingly with *Corazin* and *Bethsaida*, then formerly he had done with *Sodome* and *Gomorrah*: and *Paul* then *Saul*, went breathing out threatnings against Gods Saints, yet mercy reached him; *Mary Magdalen* and the Theefe were great sinners, yet vengeance did not overwhelme them; yea many of those that crucified Christ, were not taken away as they deserved; (but being afterwards converted by *Peters* Sermon, *Act.* 2.) tasted mercy: Had *Meroz* been standing in the daies of the Gospell (in Christs time,) and had failed in her duty, as she here did, she should not presently have been loaden with a Curse; but rather reprooved and admonished of her Errour, and had time granted her to repent in: and therefore though this Text of M. *Marshall*, might haply have been seasonable, for the old times, to be preached to the *Captaines and Leaders of the Lords Hosts* (as he calls those that he preached it unto;) yet it doth not follow that 'tis a like seasonable now. For by the comming of Christ (I say) there was a change made in the times, and so ought there to be in men, in their thoughts, words and carriages; yea and in their preaching too, in which there must Consideration be had to times and seasons.

2. Cor. 1. 3.

But I returne, and will second that Precept of our Saviour, with the Testimony of his two great Apostles St *Peter* and S. *Paul*, both Preachers in the time of the Gospell; and both indued with the Spirit and minde of Christ: first S. *Peter* 1. *Pet.* 3. 9. *render not evill for evill, or railing for railing, but contrariwise blessing, knowing that you are thereunto called, that you should inherit the blessing*, whence we learne, that men by the Gospell are called to Christianity, for this very purpose, that they may shew themselves to differ from all the world beside, in blessing their Enemies, when they deserve it not; and by so doing they doe fit themselves to be Heires of the blessing of God.

1. Pet. 3. 9.

And then Saint *Paul* also, doth urge this truth in such a way of enforcement, with such a phrase, as may challenge our speciall

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note thereof, *Rom.*12.14. *Bleſſe them that perſecute you, Bleſſe* (I ſay) *and Curſe not*, the charge is doubled, yea trebled, in a direct oppoſition unto that ſeaſonableneſſe which M. *Marſhall* fancies. And let not any object that theſe Evangelicall precepts, doe onely concerne our carriages towards our owne perſonall Enemies, and not towards thoſe that are the Enemies of Chriſt, and his Church; for I conceive that Perſecutors of Chriſtians, raylers, and thoſe that offer wrong, or render evill to others, are no friends of Chriſt; and beſides as our Saviour told us (in the place before quoted) 'tis the condition of *God our Heavenly Father* (whom we muſt endeavour to be like, *to doe good to the unthankefull, and to the Evill*, and ſuch ſure are his Enemies, whom he doth not looke, we ſhould uſe worſe then himſelfe doth: we muſt not thinke to be more righteous, or zealous then he; nor muſt we begin our vomit, or Execrations, before God begins his: for indeed the Church her ſelfe (as M. *Perkins* inferreth) hath onely power to pronounce him accurſed, whom God firſt accurſeth: and the Apoſtle, *Gal.*1.8,9. tells us twiſe over, for our better obſervance, and remembrance, what kind of man that is, who is under the *Anathema* of the Lord: even *he that preacheth another Goſpell*, or any other Doctrine for Goſpell contrary to that, of Peace, and Love, and Patience and Obedience, which himſelfe had Preached: *If any man* (ſaies he) *Preach unto you; any other Goſpell*, (or any thing elſe for Goſpell) *then what we have preached, let him be accurſed:* it concernes M. *Marſhall* therefore to conſider of himſelfe and of his Doctrine: But this for Precept.

2. The example of our Saviour ſpeakes as home, to our purpoſe againſt Mr *Marſhalls* judgement; as his Precepts have done: when himſelfe was here upon the Earth, and had *abundance* of Enemies, and thoſe *mighty* ones too, who did riſe againſt him: the Text ſaies: *Herod, Pontius Pilat, with the Gentiles, and People of Iſraell were all gathered together*, (and did riſe like one man) *againſt the Lord Chriſt*: yet we doe not read of one Curſe that he beſtowed upon them; much leſſe did he throw out any Curſes againſt *Peter*, and the reſt of the Apoſtles, that forſwore him, and fled away from him, and *did not helpe him* (their Lord and Maſter) *againſt the mighty*: no, but he prayed both for the one, and for the other: yea for his moſt deadly Enemies, he powred forth Acts.4.27.

a ſupplication, *Father forgive them:* and at another time, 'tis ſaid
Mark. 3.5. he *grieved or mourned for the hardneſſe of their hearts*, 'tis not ſaid he *curſed* them becauſe of their hard-heartedneſſe. Nay which (of all) is moſt worthy of Mr *Marſhalls* obſervation, is that place, *Luk.* 9.55.56. when the two Diſciples *James* and *John* began to be of Mr *Marſhalls* mind, and would have been fetching ſome Curſe from Heaven, upon thoſe unkind *Samaritans*, who behaved themſelves ſo like Enemies unto their Maſter: Chriſt himſelfe would not ſuffer them, *but turned* (ſaies the Text) *and rebuked them, ſaying, you know not of what Spirit you are of: for the Son of man came not to deſtroy mens lives, but to ſave them*, as if he had ſaid, to curſe or to miſchiefe men, is not a worke ſuitable to perſons, of your Spirits, or of your Calling; or to theſe times; you are Miniſters of the Goſpell, my Diſciples and theſe are times of the Goſpell, times of bleſſing, and you muſt doe onely that which ſutes with my Spirit, and with the end of my comming, and which becomes the Goſpell: And whereas thoſe two Diſciples did thinke they had a warrant from *Elias* Example for that motion of theirs, as haply M. *Marſhall* did thinke he had from that of *Deborah* and *Barack*, for his urging of this Text; yet our Saviour informes them, that his comming into the World, had put all examples of that kind out of date; what was lawfull in *Elias* time, is not equally ſo at this preſent: yea ſurely, we may conclude from thoſe words of Chriſt to his two Diſciples. 1. That *all motions and Doctrines, which doe not ſute with the end of Chriſts comming, are ſinfull motions, and ſinfull Doctrines*; and ſuch are all thoſe that doe not tend to Peace and mercy, to the bleſſing, and ſalvation of men. And 2ly. we may learne too: that *all we who live under the Goſpell, muſt mind and ſpeake, Preach and doe, onely that which ſuites with the ſpirit of the Goſpell*: and therefore looke how farre M. *Marſhalls* Text doth diſſent from the end of Chriſts comming, and from the gentleneſſe of the Spirit of the Goſpell; ſo farre is it from being ſeaſonable in theſe times: ſo that the ground of M. *Marſhalls* miſtake in this particular was, he did not conſider the *Change of the Times*; but no marvaile of it, for we ſee two great Apoſtles were once in the ſame Error.

2ly. Mr *Marſhall* ſaies, his Text is ſeaſonable, in reſpect *of the temper of moſt people, who generally mind their owne things, and*

and not the things of Chriſt. But is it ſeaſonable therefore to curſe them? Will that make them mind their owne things leſſe and Chriſts more? I apprehend otherwiſe, and that from a three fold Argument: one from Scripture, another from naturall reaſon, and a third from ſenſible experience.

1. *Scripture teacheth the contrary.* The Apoſtle in that very Chapter (*Phil.*2.) whence that phraſe is borrowed by Mr *Marſhall*, gives no ſuch warrant; but rather if we marke him doth teach men, to *mind their owne things leſſe, and the things of Chriſt more*, by laying downe before them the example of Chriſts great love to mankind; his Humility and ſufferings in their behalfe; by ſhewing how he denyed himſelfe and his owne glory, to procure their advancement; and from hence he provokes men to be like him, in diſcovering the ſame mind, and affection to be in themſelves towards him, and *v.*14. & 15. he exhorts them, to *doe all things without murmurings and diſputings*, ſurely then without Curſings, and he gives this reaſon, *that you may be blameleſſe and harmeleſſe, the Sons of God without rebuke, in the midſt of a froward and perverſe Generation*; for the gaining and winning of them, inferring that if they ſhould doe otherwiſe, if they ſhould curſe thoſe that were not of their owne ſide, and temper; they being of a perverſe and crooked diſpoſition, would returne like for like, yea and ſpeake evill of God whoſe Children they profeſſed themſelves to be, and ſo there would be nothing but diſputings and quarrellings, fightings and ſhedding of one anothers bloud, even as there is now in this Land amongſt us. Ver.3,4 &c.

So in another place 'tis ſaid that *the Servant of God*, (who would win others to mind the things of God) *muſt not ſtrive*, (much leſſe curſe) *but be gentle unto all men, apt to teach patient*, *in meekneſſe inſtructing them that be contrary minded*, (and that oppoſe themſelves,) *trying if God will* (as peradventure that way he will) *give them repentance to acknowledge the truth, and ſo be recovered out of the Devills ſnare*, (wherein doubleſſe all they are intangled that mind their owne things, more then the things of Chriſt.) In thoſe purer times, this was the onely way which Gods Miniſters tooke, to alter mens mindes and tempers: *we beſeech you* (ſaies the Apoſtle) *to be reconciled to God*, nay *God by us beſeecheth you*: God himſelfe the perſon offended, ſeeketh 2.Tim.2.24. 25. 2.Cor. 5.19. 20.

and

and prayeth to be reconciled with his Enemies; even as our gratious King hath done to be at peace with them, that have so highly abused him. The Prophet *Hosea* foretelleth of these times, tells us, that God would draw people to himselfe with the *Chaines of Love*, he would take them aside and *speake friendly* to them, pardon their iniquity, cover their sinnes, and so *allure them* in a gentle way, to mind him more, and themselves lesse. And shall any pretender for God or Christ, thinke harshnesse and cursing a better way, or meane to effect the same thing.

Hos. 11. 4. 2. 14.

2. *Naturall Reason perswades the contrary.* He that knowes whereof man is made, and what is in man, and is the searcher of his Heart, yea and the changer of it too, Reason saies, can best of all direct in the way to alter the same. Besides if it be true (which the Apostle saies) that the *preaching of the Law* doth put us out of frame and temper, by meanes of *sinne that dwelleth in us*, which becomes thereby more *outragious:* then Reason suggests that much more will the *preaching of Curses*, doe the same thing. Againe that course which is not availeable, to draw one man to another, betweene whom there is a lesser distance; can never be Effectuall to draw men to God, betweene whom the distance is farre greater. That which cannot provoke us to love our Neighbours as our selves, or to mind his things as our owne, can never prevaile, to stirre us up to love God better then our selves, and to mind the *things of Christ* above our owne: Reason teacheth all this. I confesse these harsh Themes or Texts, may be suteable enough (as they may be handled,) to drive people out of themselves, and to make them mind their owne affaires but little, but how they should drive any nearer unto God (unlesse by accident,) or cause them to *set their affections on things above*, my Reason cannot apprehend; our blessed Saviour would not goe in Mr *Marshalls* way, when he dealt with *Judas* the Traitor; for when that Apostate desciple, (for his worldly advantage sake) went (as a Chaplaine) with the Souldiers to apprehend his Lord and Soveraigne: Christ did not at that time, fall to curse him, for minding his mony more, then his Master, his gaine, more then his Conscience; but with a mild Compellation, doth insinuate unto him, how he covered a most foule Treason under a faire pretence: *friend* (saies he) *betrayest thou the Son of Man*

Rom. 7.

with

with a kiſſe: which very manner of ſpeech, without all queſtion, did ſo worke upon the Spirit of the Traitor afterward, that he never joyed in his mony more; but ere long, brings it back to the *Cloſe Committee*, and there he leaves it; confeſſing that *he had betrayed Innocent Blond:* now ſurely by the conſent even of Reaſon, this courſe which Chriſt tooke, is moſt ſeaſonable to the temper of *thoſe people that mind their owne things moſt*, if we would worke in them a ſight of their Errour, and not that which M. *Marſhall* ſeemes to fancy. Which alſo

3. *Experience it ſelfe contradicteth:* M. *Marſhall* teacheth us in the 6th *Page* of his Sermon, that to Curſe is, *maledicere verbo malefacere re, to ſpeake evill, to revile, to reproach, to wiſh miſchiefe unto, to doe any evill againſt a man, to execute indeed (to the utmoſt of power) what one would wiſh in word:* (in briefe, 'tis to deale with a man as M. *Marſhalls* Faction have ſince dealt with the *King*, and with the *Queene*.) But did ever any one read, or heare, or by experience ſee, any man that was yet a ſtranger to God, or to Religion, converted by theſe meanes? How this Generation of *New Reformers*, are like to prevaile for Chriſt, in this their way, let all men judge according to obſervation.

It is moſt true, they have not failed in any one of M. *Marſhalls* particulars, in their endeavours with the *Queene*, they have *ſpoken evill of her, reviled her, reproached her, ſlandered her, robbed her, ſpoyled her, ſhot at her, perſecuted and hunted her out of the Kingdome, done her all the miſchiefe both in word and deed, which was in their power to doe;* and ſorry they were, that their power was not anſwerable to their will, to have proceeded farther in their evills againſt her: and all this was to bring her into love with the *Proteſtant Religion*, which they (moſt ſcandalouſly and falſely) ſay, themſelves are of: though indeed of all Religions in the world the true *Proteſtant Religion*, doth moſt of all, oppoſe and contradict ſuch wayes and courſes: and they are the greateſt Enemies that ever the *Proteſtant Religion* had; thus to ſlander and diſgrace the ſame: yea they have occaſioned hereby, many unhallowed men and women, to blaſpheme our holy Profeſſion, and to commend of that of the Adverſaries of *Rome:* the *Pope* had never ſuch an Harveſt in *England* this foureſkore yeares put altogether, as he hath had in theſe foure yeares laſt paſt, or

ſince theſe men have managed the *Militia*. This experience doth teach us; and on the other ſide the ſame Miſtriſſe doth aſſure us, that the onely way to worke an Evangelicall temper, in thoſe that differ from us; is to make unto them a preſentation of Chriſts Example, in our teaching, to diſcover his Conditions in our behaviours, to manifeſt his meekneſſe, and affability in our ſpeeches; which courſe indeed doth mightily calme the rage of ſinne, and extinguiſh the heat of it: yea it tames the heart of a ſinner, captivates his ſpirit, and after a manner inforceth him to *mind his owne things leſſe, and the things of Chriſt more*. O had our *New Reformers* but gone this way to worke, I dare boldly ſay they might have done God much ſervice, but their pleading for the *Militia*, was a plaine diſclaiming of this way of Chriſt. And thus we ſee from *Scripture*, *Reaſon*, and *Experience*, that M. *Marſhall* is as much miſtaken in the ſeaſonableneſſe of his Text in the ſecond reſpect, as in the former: and I ſuppoſe the ground of his miſtake is this, he did not ſufficiently conſider of *peoples tempers and diſpoſitions*.

3ly. Mr *Marſhall* ſaies: His Text is *ſeaſonable to the occaſion of this dayes meeting, which is purpoſely for the helpe of the Lord, and his cauſe and people now diſtreſſed in Ireland*: So that he conceives it ſeaſonable (as I apprehend him) in reſpect of the *day*, or the *duty* thereon to be performed: yet the pretended occaſion of that dayes meeting, (as I take it) was to *pray* and not to *curſe*. I did never read, that bitter curſing was ever injoyned as any part, of the duty of a faſt day; and therefore no marvaile if the fruits of ſuch faſting dayes, have proved ſo bitter to the whole Nation.

I have heard both M. *Marſhall*, and other Miniſters of that Faction at ſome fifty or ſixty miles diſtance, inveigh moſt bitterly againſt the *Cavaleers* for their Curſing and Swearing: the report whereof (doubtleſſe) they did receive from ſome good hand; for to my griefe and ſorrow I find, that notwithſtanding his Majeſties Military Articles, and frequent Proclamations to the contrary, many that have Relation to his Armies, are moſt extreamly given over to that helliſh ſinne; for in that particular they rather chuſe to follow M. *Marſhalls* doctrine, then that of their owne Miniſters, who diſlike the ſame: they thinke they may *practice*

Curſing,

Curſing, as lawfully as he *preach* it: though I beleeve, they miſtake him therein; for he would have onely thoſe of his *owne* ſide, to whom he preacheth, to practice the ſame; and not the *Cavaleers*, to whom it doth not belong; (nor indeed in reſpect of their cauſe ſo well become): But ſuch is mans nature, *Nittimur in vetitum:* in wayes of ſinne, one will ſtrive to out goe another: And let M. *Marſhall* ſay what he can, the *Cavaleers* will account thoſe in Rebellion againſt the King, as worthy of *Curſes*, as they on the other ſide can account them.

But this I muſt ſay of the *Cavaleers*, I could never obſerve any of them ſo tranſcendently bold, as to fancy, they did *helpe God*, or *his cauſe* by their *Curſing*; nor yet to profeſſe publiquely, that the *Faſt day* was a day *ſeaſonable* for the practice thereof; nor dare we who are Miniſters among them, teach any ſuch doctrine, for *we have not ſo learned Chriſt:* no but let M. *Marſhall* and all his ſide know; that we thinke, we are bound in Conſcience upon the *Faſt dayes*, to diſcover the horrid nature of the ſinne of *Swearing*, and of *Curſing* others, even to the faces of thoſe we conceive guilty of it; endeavouring thereby to humble their ſoules for it: And we pray our ſelves and teach others, that 'tis the duty of Chriſtians to *pray* for all, and to *curſe* none: no not thoſe that are for the preſent *Enemies* to God, or to themſelves; who thirſt for the ruine of *Chriſts Goſpell*, and of the *defender* and Profeſſours of it; we hope and pray, for their Converſions, for we know not, but God may call them at the eleventh houre: onely we pray that *their miſchievous imaginations* againſt the Lord, and againſt his Annoynted, and ſervants, *may never proſper*; that their Hypocriſie may be diſcovered; that ſo the ſimple well meaning People may no longer be deluded by them, we pray, *Fill their faces with ſhame of their owne doings, that they may ſeeke thy Name O Lord.* We conceive that *curſing* of others, on the *Faſt day*, would rather appeare to be an act of *Pride* in us, and of *ſelfe juſtification*: then of *ſelfe condemnation*, which is the proper act of a *Faſt day:* we hope that thoſe *Prayers* which we put up for our bloud-thirſty Enemies, as they are moſt *ſelfe denying*, ſo are they moſt *ſuteable* to the worke of Humiliation; and if they prove not effectuall in their behalfe, for whom they are made, yet in the end they will (through Gods gratious acceptance by Chriſts

meanes) prove moſt beneficiall and comfortable to our ſelves: And we thinke *we helpe the Lord and his cauſe* beſt; when we walke onely in that way, which himſelfe doth lead us in, and wherein *his cauſe* alwayes at the laſt, hath beſt thrived and proſpered: and that hath been not the *high way* of *Curſing* and *ſelfe advancing*, but the *low way* of *praying* and *ſelfe denying*; yea we apprehend that 'tis the ſtrength of God alone, that muſt pull downe his Enemies, and maintaine his *owne cauſe*, which he will undoubtedly doe, by ſome meanes, or other, when his wronged and afflicted people are *fit* for mercy and deliverance, and are brought to *kiſſe the rod* which beats them; and this we tell them they ſhall doe, when they leave *curſing* their Enemies, and with appeaſedneſſe of Spirit can *pray* for them: this is the doctrine which we Preach unto them, to be practiſed on the *Faſt day*, and on every day, and *I beſeech God give to every one of the Kings Subjects, and People, grace to follow it.*

We read, *Ezek.* 22. 30. That in a time of generall Calamity, God ſayes, that *he ſought for a man, to make up the Hedge, and ſtand in the gap before him, that he might not deſtroy the Land, but he found none.* Had God looked for *Curſers*, or if *they* could have done the deed; doubtleſſe he might in thoſe dayes, as well as now, have found many; (for 'tis an eaſier thing to nature, and more common to *curſe* Enemies, then to *pray* for them,) but he looked for a man that ſhould act *Moſes* part, who ſtood in the breach, and *prayed* for them, and ſo was a meanes to preſerve them. The Story it ſelfe is worth our obſervance; God offered to make *Moſes* a *great man*, yea a *mighty Nation*: if he would but give him leave, to deſtroy thoſe rebellious *Iſraelites* (who ſure were Gods Enemies, for He doth not uſe to deſtroy his friends:) But *Moſes* would not yeeld, though he might have come to great preferment by it. Had he been of M. *Marſhalls* mind, he would have thought it his duty, not onely to have left *praying* for them, (whereby he held Gods hands), but alſo to have fell a *revileing*, *reproaching*, and *doing them all the miſchiefe* that poſſibly he could, and ſo have *helped the Lord*, more quickly to have deſtroyed them: But ſurely that *ſelfe denying* courſe of *Moſes*, was more acceptable and pleaſing to God, then this other of Mr *Marſhall* would have been. And I beleeve (for my part) that

Exod. 32. 10.---14. &c.

God

God on the *Faſt dayes*, (when we meet togeather, to *helpe him* and his cauſe,) doth expect from us even ſuch like prayers as *Moſes* offered; and doth look that we his Miniſters ſhould call upon people, in *that* way and manner to afford their aſſiſtance: and I verily believe; had M. *Marſhall* and all the Miniſters on his ſide ſo done, the diſtreſſed people in *Ireland* (which he ſeems ſo ſpecially to commiſerate,) had been better *helped*, then they have been: for let us but conſider, a little by the way, (more fully to evidence M. *Marſhalls* miſtake,) what great benefit this *Curſing* doctrine hath reached out to the *afflicted Proteſtants* in that Kingdome.

Soon after the Preaching of this Sermon (which was *Feb.* 23. 1641.) The *predominant part* of his Auditory, (their hearts being thereby fitted and prepared to *Cruelty*,) fell to put the ſame in practice: for hereupon the *lands* of that Nation were expoſed to ſale, by an *Ordinance of the Houſe*, and ſome of the *Members* (who it ſeems had drank downe a larger draught of his doctrine then the reſt) would have had it alſo decreed, *that the Iriſh ſhould be rooted out from being a Nation*, they ſhould all be put to the ſword, that ſo their very name *might be had no more in remembrance*, for this indeed according to M. *Marſhall's* phraſe and inſtruction (pag. 5.) was *fully to curſe them, vehemently to curſe them, and never to leave curſing them*, even to annihilate them by *curſing* them, whereupon the Popiſh *Iriſh* fearing to be quite outgone in cruelty by theſe *new Reformers*, grew deſperate indeed, and moſt outragiouſly miſchievous againſt the *Engliſh* Nation; and againſt all that profeſſed the *Proteſtant* Religion. And verily I doe beleeve, that God was ſo highly diſpleaſed with thoſe *bloody purpoſes*, thoſe over-harſh *decrees*, thoſe *curſing doctrines*, ſo contrary to the Gotpell, from men profeſſing the ſame; that he did for theſe things ſake, ſuffer thoſe wild and ſavage *Iriſh*, to be more prevalent in that Kingdom: and ſhould I be in the caſe of thoſe, that either *Preached* ſuch doctrines; or had *vented* ſuch cruell purpoſes; or had *layed out*, any mony for *Iriſh* lands; or had been a *means* any way to provoke that people to be ſo *outragiouſly* deſperate and deſtructive as they have been; I beleeve my Conſcience would tell me, that God *would lay to my charge, the guilt of that Proteſtant Engliſh blood there ſhed*, and

the King might *juſtly* lay unto me, the loſſe of thoſe his Subjects; and I ſhould alwaies think, *that blood would purſue me, becauſe I had not hated blood.*

And hereby the way alſo, let me ſuggeſt two things: a Caveat and an obſervation.

1. A *Caveat* to all my Countrymen of *England* of what ſide or faction ſoever, who begin now to be as bold with the lands and Eſtates, of ſome in their own Nation; as three years agoe they were with thoſe of the *Iriſh*, both in buying and ſelling: the *Buyers* I would have but remember, *Ireland*, and thinke that by their good Bargains there, God did foreadmoniſh them, to beware how they venture here. And the ſellers I would have them remember *Felton* (that killed the Duke of *Buckingham*,) and withall, that their own Orders and doings, have taught men to make no ſcruple of ſhedding blood: *'Tis no wiſdome to put great ſpirits upon deſperate courſes*, the Beare will more willingly *Hazard his life*, then *part with his skinne* to make good the word of the Hunter.

2. An *obſervation*: from the progreſſe of men in wayes of blood, *quam tument guſtato ſanguine fauces*, how dangerous the taſt of blood is, it makes even a ſheep grow wolfeiſh: *ſi torrida parvum venit in ora cruor, itur in omne nefas*, they that were lately accounted the perſecuted flock of Chriſt, having lapt a little of the blood of an *Enemy*, how extreamly on the ſuddaine doe they thirſt for the blood of their *friends*? they who at firſt devoured in their expectations, the lands of *Strangers*, and panted after the deſtruction of the Popiſh *Iriſh*; how greedy are they now become, of the eſtates of their own *Country-men*, and thirſty after the ruine of the *Proteſtant Engliſh*.

---- inter menſaſq́, toroſq́,
Quæ modo complexu foverunt pectora cadunt.

Whom lately they at bed and board,
Did brotherly embrace,
They now do ſlay, with murdering ſword,
And Brotherhood deface.

And yet I know 'tis the opinion of ſome; that this Effuſion of *Engliſh* Bloud was *primum intentione*, the firſt thing in the intentions of theſe unnaturall men; and the *Iriſh* Combuſtions were onely

onely raiſed as a miſt, to *cloud* their purpoſe at home, that honeſt Eyes might not diſcerne it; for (notwithſtanding M. *Marſhalls* phraſe, *to help the diſtreſſed people in Ireland*) 'tis too well known, that the preſent *prevailing Faction* amongſt thoſe whom in the next words he calls, *the Captaines and Leaders of the Lords Hoſt:* were not onely *neglective* themſelves, in affording ayde, but alſo *obſtructive* to his ſacred Majeſty, who (in pitty to thoſe *poore diſtreſſed*) would have ventured his *Royall* Perſon, to have carried comfort to them: ſo irkeſome was it to his Pious Soule, to heare, that any of his Subjects, ſhould want that protection, which throughout the time of his ſole Government, they ſo happily had enjoyed.

Sed latebat Anguis in Herba, there was a pad in the Straw, which every one did not then ſee; the maine deſigne or worke to be done, was, *to deſtroy the Government of Gods Church, and to overthrow Monarchy in this Kingdome;* and to effect this, the *Shipping* and *Militia* of the Kingdome, muſt be *griped* into their hands; to which purpoſe, there was to be *aliquid apparens,* above board, to gaine ſome beliefe to *Jealouſies* and *Feares:* and therefore knowing the diſcontentments, and diſpoſition of the *Iriſh* Nation, they cut of their Governours Head; and did providently forbeare to ſend any other to ſucceed him; that ſo they might render to them, an advantage to *rebell,* and to themſelves a faire pretence to be *poſſeſſed* of the Men, Monyes, and Ammunition of this Kingdome. Which when they had got, *Ireland* is *neglected,* the poore *diſtreſſed people* there are *maſſacred,* the *Subſidies* given for their ayde, and the *Contribution* gathered for their reliefe, is *imployed* another way; many of our gallant men who at firſt went thither to their helpe, for want of timely ſupplies are *ſlaine,* (for had they lived a while longer, 'twas feared they might have done their King too much good ſervice at their owne home,) and the reſt of the Armies there abiding, were well nigh *famiſhed* for want of maintenance; which they could not obtaine at laſt, but upon condition, they would firſt ſubſcribe, to a kind of *new dependance* upon theſe new *State men*; and two of the *Members* of the *Houſe of Commons,* are ſent over to require it of them.

And here for the *Confirmation* of this Opinion, let me declare by the way two things, which I ſhall deſire the judicious Reader

ſeriouſly

ſeriouſly to thinke upon; and let him conclude from the ſame, what his owne Reaſon and Conſcience ſhall ſuggeſt.

1. *What I have underſtood* of His Majeſties Princely care and wiſdome to prevent thoſe *Iriſh* miſeries; had that Kingdom been ſo happy as to have taſted the fruits thereof. When they had cut off *Strafford's Head*, the King providently foreſeeing, that thoſe forces raiſed there, by the ſaid *Earle*, (for his aſſiſtance in the Northern expedition,) if they continued together, (being *Iriſh* and *Papiſts*) might be miſchievous in that Kingdome, after their Governours death, (who had he lived, was both able and ready enough to have kept them under from Rebelling:) therefore his Majeſty ordered, they ſhould be ſent out from thence, and had granted their ſervice to the Ambaſſadors of *Portugall* and *Spaine*, ſoliciting the ſame at that time, in the behalfe of their ſeverall Princes: in which particular, had not His Majeſty been croſſed; it had been impoſſible in human reaſon, there ſhould have been any ſuch ſuddain Combuſtions raiſed in *Ireland*: whereas on the other ſide, they remaining there in a body; it was moſt likely (in all probability) they would act thoſe evills, which now wofull experience can beſt declare. But the *prevailing* party at *Weſtminſter*, (who muſt be called the *Saviours* and *Conſervators* of Kingdomes) would by no meanes, ſuffer the King to enjoy the freedome of his *perſonall will*; (for indeed, ſo they might have miſſed of their maine deſigne in *England*:) and therefore pretending *Jealouſies* and *Feares*, kept them ſtill at home to make (as appeares by the effect,) a *diſtreſſed Church and People in Ireland*, and to doe greater miſchiefe then at that time could be feared.

2. *What my ſelfe received* from the lips of a dying man; who was a Commander, and preſent in *Dublin*, when thoſe two *Emiſſaries* (forementioned,) came thither to ſeduce the Armies from their Loyalty: who when they had by their cunning pretences, got the *ſubſcription* of ſo many, as (in their owne conceits) the *worke was even done*; they began ſomewhat perkely, to diſcover themſelves, and their cankred intentions in their prate one night at ſupper: one of them ſaying, that *now all Nations, began to be weary of Monarchy: and did groane under the yoake thereof*. Which expreſſion that very Gentleman (from whoſe

whoſe mouth I had it) extreamly diſguſting, (being ingenious and loyall,) in the heat of his valour, ſtarts up, and ſaies; *none but Villaines and Traitors were weary of it, or would offer to affirme any ſuch thing:* (which was moſt truly ſpoken, if applyed to them that were bred under a *Monarch*, and had *ſworne Allegiance* to him:) and thereupon this gallant Spirit, with another true *Engliſh-man* like himſelfe; perceiving that their drift in requiring ſubſcription, was onely to get the Army ingaged with their *Faction*, to deſtroy *Monarchy*, and their naturall *Liege Lord*; commanded thoſe *Members*, to reproduce preſently the book of *Subſcriptions*; (each of them threatning otherwiſe to cut one of their throats:) which when they had againe layed hands upon, they rent it all in peeces; and ſo thoſe two *Factors* of miſchiefe, having an end put to their *worke* in that Kingdome, came running home *in a feare*, to their owne Center at *Weſtminſter* againe. But theſe by the way. I returne to M. *Marſhall.*

Now I have given an hint how *ſeaſonable* indeed his Text was to the *purpoſes* of ſome of his Auditors, and how *uſefull* his doctrine hath ſince been in their *practice* of it, not to *helpe*, but to *miſchiefe the Lord, and his cauſe, and his diſtreſſed people in Ireland:* but that it ſhould be *ſeaſonable* in that reſpect (which he affirmes) *viz. to the occaſion of that dayes meeting*, which was to faſt and pray, (as was pretended) I cannot yet perceive; ſurely therefore M. *Marſhall* was miſtaken in that *apprehenſion* alſo, and the ground of his miſtake might be, he did not ſufficiently remember, what was *the duty of the day*; I come now to the fourth reſpect.

4*ly*. *But to me* (ſaies Mr *Marſhall*) *it ſeemes moſt of all ſeaſonable, for this preſent Honourable Aſſembly, who all ſhould be as the Lord, their Horſes as his Horſes, their Chariots as his Chariots, they being all called to be Captaines and Leaders of the Lords Hoſt:* thus it ſeemeth to M. *Marſhall*; but all men are not conſenting with him in this particular neither: for to *me* it ſeemeth otherwiſe. I apprehend, that therefore this *Curſing* Text, was not ſo *ſeaſonable* to that Aſſembly, *becauſe they ſhould all be as the Lord*, who is *gratious and mercifull, of tender pitty, and great kindneſſe, doing good, even to the unthankefull and to the evill:* in all which conditions onely, men are bidden to be like him, and not in any act of *ſeverity*, or of *Curſing*: for though God hath power to *curſe*,

yet that men have any warrant to follow him in so doing, I apprehend not, save onely in that case I mentioned before from *Gal.* 1. 8 9. Sure those whom we imagine to be *like the Lord*, we should provoke to no more, then what we would provoke the Lord himselfe unto; and dares any man provoke the Lord to *curse?* none that truly knowes him. I professe I cannot conceive for what cause, M. *Marshall* should fancy his Text to be so *seasonable* to his Auditory: were they not called togeather to be a *blessing* to this Nation? did he know they would prove a *Curse*, and doth he dyet them accordingly? Himselfe saies, *pag.* 7. that *Curses are Edge tooles and dangerous to be medled withall*, why then will he put them into their hands, whom he saies are *as the Lord?* hath the Lord been wont to appeare unto us with his hands full of *Curses?* sure never till now, that he hath made these the *men of his hand*, doubtlesse (therefore) M. *Marshall* is somewhat mistaken in this particular also, and the ground of his errour may be, he did not aright consider what is the *nature and disposition of the Lord*.

But M. *Marshalls* description, which he makes of his present Honourable Assembly, is a matter that requires our speciall notice: *they should all be as the Lord, their Horses as his Horses, their Chariots as his Chariots, they being all called to be Captaines and Leaders of the Lords Host*. The things that he would inferre from these words are these.

1. "That all men should looke upon the *House of Commons* "(his present Auditory), or rather upon the most *active* and *pre-* "*vailing* part thereof: as upon the *strong, wise*, and *infallible* God "himselfe; and apprehend their *requests* as *Commands*, for ever "to be obeyed, without dispute, even so long as they shall con- "tinue to propound them.

2. "That all men should apprehend and beleeve, that *side* or "*Cause*, which the *Commons House* have, or shall ingage them- "selves in; to be without further proofe the *Lords side*, and the "*Lords cause*, yea though it be *against* Gods Annoynted; his "worship, his Ministers, his word, and all the practice of all the "godly, in all Ages to this present.

3. "That all who help and assist them, doe *helpe* and *assist the* "*Lord*, and what ever is done, in the furtherance of their Cause,

"though

"though never ſo much againſt Piety and Juſtice, is done *for the* "*Lord*, yea by *the Lord*; and all that doe not helpe them, and "their Cauſe, are to be locked up under the *Curſe*, as *Enemies of* "*the Lord*; and to be handled as ſuch, themſelves, and for their "ſakes, all that belongs unto them, *men*, *women* and *children*; "who are to be branded with the name of *Maligvants*, that is to "ſay *Divells*, and no more pitty or reſpect to be ſhewn unto them "then is to be afforded to the *Divell* himſelfe.

That this is M. *Marſhalls* true meaning; I ſhall firſt evidence in part from his owne words; and then ile appeale to the people, whoſe judgement in theſe dayes (ſpecially in a thing of this nature) is the beſt evidence.

1. That *all men ſhould take them as the Lord, their word as his, their requeſts as Commands, and alwayes to be obeyed*: His owne expreſſion to the *Houſe of Commons*, in the beginning of his *Epiſtle Dedicatory*, before his Sermon doth prove it. *It is fit* (ſaies he) *my obedience ſhould laſt as long as your Commands*, (which therefore are ſuppoſed to be never errant) *for ſo I have alwayes interpreted your requeſts and deſires to be*: we can ſay no otherwiſe to God himſelfe, and no queſtion but M. *Marſhall* would have all men, of his mind: *ergo*.

2. That *all men ſhould beleeve and take their cauſe to be Gods*, &c. is evident in that he ſaies, *they are all called to be Leaders and Captaines of the Lords Hoſt: called*, that is, *immediately* by the Lord himſelfe, as *Debowah*, *Barack*, and the *Judges* of old were; by ſome ſpeciall *inſtinct* and *inſpiration*: no other kind of *call* can he challenge for them: for the King by whom God *ordinarily* calls, and makes *Captaines and Leaders of his Hoſt*, I am ſure M. *Marſhall* himſelfe will not ſay, did call them together, to doe as they doe, to ſet his Kingdomes in a Combuſtion, but rather to confirme, and eſtabliſh them in a further Peace; not to *raiſe* Armies againſt his owne Perſon, and expreſſe Commands; but to *conſult* together for the tranquillity, and ſafety of his people. Now if they be ſuch as M. *Marſhall* intitles them, and ſo called, as he (without any proofe) ſuppoſeth them, then it muſt needs follow that they, who helpe them, *helpe the Lord*, and their cauſe, muſt be the cauſe of the Lord.

3. That *all who doe not helpe them and their cauſe, are to be*

accurſed, accounted of, and dealt with all as was expreſſed, the tenour of M. *Marſhalls* diſcourſe upon his Text, in the proofe of his doctrine, doth ſufficiently declare, as I ſhall ſhew when I come to note his *Miſapplications*.

But further, that M. *Marſhalls* meaning is the ſame, as was expreſſed, I doe *appeale to the people*; whoſe Evidence is as ſufficient in this caſe as M. *Marſhalls* owne. They will witneſſe with me, that they doe thus interpret and underſtand him: as was apparent, not onely by the Priſoners that were taken at *Brampton-Bryan* Caſtle, (of whom is mention in the Preface to this diſcourſe,) but alſo by that *extract of* them, thoſe miſerable wretches, that were ſlaine at *Hopton* Caſtle: for they, while they maintained the ſame againſt the Kings Souldiers, amongſt other reviling and blaſphemous expreſſions, ſome of them would cry out: *O you Rogues, you doggs, will you fight againſt the Lord, againſt your redeemer:* (which plainly infers, that 'tis a generall poſition, infuſed into them all, by their teachers, that their cauſe is the *cauſe of God*, and they that oppoſe them, *oppoſe the Lord*) which *blaſphemous* expreſſion, occaſioned others as vile, from ſome of the prophaner ſort of our men; (which indeed I tremble to expreſſe;) and afterward when that Caſtle was taken, that blaſphemy of theirs, together with other opprobrious and reviling ſpeeches, did ſtir up that rage in the mercileſſe Souldiers, which occaſioned that barbarous, and inhumane ſlaughter of thoſe miſerable men; for which my heart hath often bled in ſecret (as God knowes); it being an Act, however *deſerved* on the ſufferers part, yet too too cruelly *inflicted* by the Kings men: moſt contradicting His Majeſties meeke and gratious Spirit; of much diſparage among vulgar people to His righteous Cauſe; and moſt unbeſeeming Chriſtian Souldiers; inſomuch, that my prayer is, and ſhall ever be: *good Lord ſmite the hearts of the Actors in, and Conſenters unto, that bloody Tragœdy with true remorſe for that their barbarous cruelty*.

But here by the way, I would have all men note, the originall cauſe of that and ſuch like deeds of barbarouſneſſe, and inhumanity: the Preachers of that ſide infuſe by their doctrines ſuch *blaſphemous* and *bloody* Principles, into their men; who being of the common ſort doe think it part of their zeale, to diſcover the ſame

ſame in *words*, as well as when they have power to performe it in *deeds*; and thereby doe exaſperate the oppoſite party, to pay them home in their own Coyne; for they think they have as good grounds to reckon themſelves to be for the Lord, as the others have: and if to be *bloody* and *cruell* be the way to ſhew it, they can be as *bloody* as they; though I am ſure, our men have not ſo learned Chriſt from their teachers: but alas! the *examples* of others, though deadly Enemies, will prevaile more in matters of evill, then the *precepts* of any (though of neereſt friends) in matters of good.

And thus have we ſeen M. *Marſhalls* miſtakes, in the *ſeaſonableneſſe* of his Text, inſomuch, that I ſuppoſe it may be concluded, contrary to what he fancyeth, that his *Text* was moſt *unſeaſonable*.

1. *In reſpect of the times*, being *times* of the Goſpell, and ſo *times of Bleſſing* and not of *Curſing*; of returning good for evill, and not on the contrary; of overcoming both ours and Gods Enemies with our benefits and Prayers.

2. *In reſpect of the temper of moſt People*, who (in theſe laſt and worſt dayes,) do generally *mind their own things*, and *not the things of Ieſus Chriſt*, to pleaſe their own humours, their own corruptions, (which are rather to *curſe* and wiſh hurt to others, then to *diſlike* of ſuch curſes,) *the things of Chriſt*, (his precepts his commands) are contrary to our ſelfiſh inclinations.

3. *In reſpect to the occaſion of the dayes meeting*; which was (being a *Faſt day*) to humble themſelves, for their former *uncharitableneſſe* towards their Brethren; to get their ſpirits meekned by Gods word, and ſo fitted to ſerve the Lord in their callings; and to be aſſiſtant to his cauſe and people, by their Prayers; which muſt proceed from hearts and mouths ſeaſoned with *Charity* and not with *Curſing*.

4. *But ſpecially it ſeems to be a Text moſt unſeaſonable to the Honourable Aſſembly of Parliament*; who all ſhould be *as the Lord*, dealing out *bleſſings* to this Nation, as the Lord doth; and the rather becauſe they were *call'd* together for that purpoſe; and not to be a *Curſe* unto us: *they are called* (ſaies M. *Marſhall*) *to be Captains and Leaders of the Lords Hoſt*; I ſuppoſe he means (or ſhould meane) under the *Captain Generall* Chriſt Ieſus; and

therefore 'tis fit they should be conformable to his *Orders*; and to his *Example*, in all their wayes and Carriages; He was mercifull, peaceable, and indulgent to his inferiors, and so should these have been provoked by him to be: whereas to Preach of *Cursing* to them, and so to *imbitter* their spirits, must needs be most improper, and *unseasonable*, and the only way to make them unlike the Lord, whose *Leaders and Captains* over us, they ought to be; I am sure, it hath been a meane to breed extreame disorders and confusions. And thus I have discovered M. *Marshalls Misapprehensions* in the Choice of his Text, and so I end the first Section.

Section, II.

Wherein are discovered Mr Marshall's *Misinterpretations.*

I Shall now take a view also of his *Interpretation* of his Text, which followes after his *division* of it, which is this.

In this Text (saies he) *which I call the doom of Meroz*, are two things.

1. *The Author* of the doom, or Sentence: *The Angell of the Lord.*

2. *The sentence* given against them, in the other words: wherein M. *Marshall*

considers { their fault. *They came not to help the Lord,* / their punishment, *a Curse and a bitter one, Curse ye bitterly*, or *in cursing, continue to curse them, vehemently curse them, never leave Cursing them*, thus M. *Marshall*: now for the Interpretation.

1. The *Author* of the *doome* or sentence against *Meroz*, it was *the Angell of the Lord.* M. *Marshall* doth not determine, whether thereby is meant *Deborah* the Propheteſſe, or *Barack* the Generall, or *all* that have *divine inspiration* (as he speakes) only this he saies, that the *Curse* came not from any *private spirit*, as of *Deborah*, and *Barack* singly, but was by *Divine Authority*: and herein he speaks the truth: And I wish that all who are prodigall of their *Curses*, in these daies: would be sure before they scatter or shoot them, that they had also *a divine Authority.*

But the things which M. *Marshall* hereby would hint unto us, are these.

1. That

1. "That a like *divine Authority*, or *inſpiration* to Curſe is "*haveable* in theſe daies, as in ancient times: for elſe this Text "could not in his owne conceit be *ſeaſonable*.

2. "That many have, (or are indued with) *divine inſpiration*: "for his phraſe *all that have* doth inferre that *many* have.

3. "That though the *Curſe*, that comes from the *Prophet* a-"lone, or the *Generall* alone, may be liable to be ſuſpected: as "the fruit of a *private* ſpirit; yet if the ſame alſo proceed from "the *many*, from the *people*, ſpecially in their abſtract or repre-"ſentative body, the *Houſe of Commons*, or the *prevalent* part "there, who are *vox populi*; then it muſt be accounted *vox Dei*, "and of *divine Authority*; what ever they breath forth, (though "the ſame that *Saul* did, when he perſecuted the Church of God) "muſt be believed to be by *divine inſpiration*. This we ſhall fur-ther evidence anon from Mr *Marſhalls* own words upon another occaſion.

2. *Meroz* or the people curſed: M. *Marſhall* concludes they were *Iewes, of the ſame Country, and Religion with* Deborah *and* Baracke, *by whom they were* (ſaies he) *probably called to lend their aſſiſtance, being as neere the enemies danger as the reſt, and becauſe they were ſuch ill neighbours and would not afford their aſſiſtance, they had an Heavier doome layd upon them, then any other*; and in-deed (I adde) *deſervedly*: for ſhould any City, or Towne, or County, upon a like *call*, from him that is *ſupreme* Iudge or Go-vernor under God (as *Deborah*, and *Barack* at that time were,) refuſe to lend their cheerfull, and Loyall aſſiſtance; they deſerve an heavy cenſure, and to have an heavy mulct layd upon them: but M. *Marſhall* hath a further inſinuation which we ſhall diſcover by and by.

3. *Curſe them*: The word ſignifies (ſaies he) *maledicere verbo, malefacere re, to ſpeak evill of them, to revile them, to reproach them, to wiſh miſchiefe to them, to doe any evill againſt them, to ex-ecute indeed, what they would wiſh in words ſo to order them, that they may be barren and deſolate, as a wilderneſſe, that they may wi-ther away, and be as houſes and walls without foundations.*

4. *By the mighty*: he ſaies *firſt* (and that truly) is *meant lite-rally King Jabin and his Generall Siſera*: but then he ſtretches, (coming neerer to his purpoſe) and ſaies: But *in Gods intent the mighty*

mighty are all, of what ranke or quality ſoever, who are Eminent in wiſdome, ſtrength, Authority, or Riches, and mannage an ill cauſe againſt the Lord, or againſt his Church: which may (haply) be true *in theſi*: though not in M. *Marſhalls Hypotheſi*: for he ſuppoſeth that to be an ill cauſe, without diſpute, which his ſide oppoſeth, and thoſe who oppoſe that or them, to be the oppoſers of the Lord, and of his Church: ſo that in briefe M. *Marſhall* would have the words to be underſtood thus:

"All *Engliſhmen* and Common people, that will not ayde the "Parliament, or the *Houſe of Commons*, when they call, againſt "all men, whom they are pleaſed to account Gods Enemies, and "managers of an ill cauſe; who are firſt the *King*, with the *Ge-*"*nerall* of his Armies: then all his *Nobles, Gentry*, and others of "what rank or quality ſoever; that are *eminent* in wiſdome, "Strength, Authority, or Riches, that doe aſſiſt and ayde him (*as* "*their duty is to doe, being his ſworne ſubjects*) againſt them: are to "be ill ſpoken of reviled, reproached, and have all the miſchiefe "done them, which men whoſe mouths are full of curſings, and "ill ſpeeches, are able to wiſh them; yea to be ſo handled, that "they may wither away, and never thrive more; they muſt, like "briars and thornes, be pluckt up by the rootes, they and their "children; that their names might be had no more in remem-"brance; even becauſe they came not to *help the Lord:* that is, "the *Houſe of Commons*, or the prevailing party there; who are "*all as the Lord* (as wiſe and as infallible as he) being all call'd to "be, *Leaders and Captains of the Lords Hoſt*, but doe rather chuſe "to mannage that, which they (the Parliament) judge to be e-"vill, and againſt God, his Church and People.

This is that which M. *Marſhall* would inſinuate to be the meaning of Gods ſpirit in this his Text; and thus doe the vulgar ſort of his Faction underſtand the ſame; as appeares by their calling themſelves *Gods owne people*; and their cauſe *Gods cauſe*, and the oppoſers of themſelves and it, *fighters againſt the Lord and his Church*. Their Armies they call *Gods Hoſt*. And (as M. *Marſhall* doth) the Houſe of Commons, *the Captaines and Leaders of it*; and all that ſide not with them, they account and call *Malignants:* and thinke they doe but their duty (according to M. *Marſhalls* doctrine) to *reproach* and *revile* them, to *rob* them, and to *ſhed their bloud*.

But

But I affirme 'tis poſſible that both M. *Marſhall* and they too may erre in the ground of their *Hypotheſis*; in the foundation of that good opinion, which they have of themſelves, and of their cauſe: which is onely, the judgement of their owne ſide, or of their *infallible* Parliament: for men have alwayes been wont to be too partiall to themſelves, when they have been their owne Iudges. The *Arrians* were once the onely *Orthodox* Chriſtians if their owne words might be taken, and thoſe that joyned not to them were *Gods Enemies*, and as ſuch to be uſed: the *Donatiſts* another while cryed out in their owne behalfe, that themſelves were onely Gods people, and thoſe who oppoſed them, oppoſed Chriſt. And the *Papiſts* have a long time, ſaid the ſame thing concerning their owne cauſe, and Church; and ſuch hath been the fancy of all Hereticks, and Schiſmaticks, in the world, in their owne behalfes: But if Gods *Holy word* might be admitted Iudge in this caſe, I dare boldly affirme, that ſome of them (who by Mr *Marſhall* and his Faction) are accounted *Managers* of the ill cauſe; and (according to his doctrine) are reproached with the names of *Malignants*, *Devills* and *Doggs*; would undertake with the hazard of their lives; to prove, that cauſe, which they maintaine, ſuffer in, and are perſecuted for, (by them, who ingroſſe to themſelves the name onely of *Gods people*) to be that cauſe which *Scripture* warranteth.

But neither the *Arrians*, nor *Papiſts*, nor any other the Enemies of Gods truth, when they had once got the *Militia*, or power into their hands, would ever referre themſelves or cauſe to Scripture. No more now will theſe men: the *Arme of fleſh* indeed, (now they are poſſeſſours of it) is more ſuteable to their purpoſe to defend them. And truly to all them who are not extreamly blinded, this is a moſt convincing Argument, that the cauſe which M. *Marſhall*, and his Faction, call *good*, is ſtarke *naught*, becauſe it ſhuns the *light*; they dare not bring it to a publick diſputation; *good Gold* would endure the fire, and a *good Cauſe* would looſe nothing by a tryall.

And indeed for M. *Marſhall* ſince his whole endeavours are to promote that cauſe; I wonder (knowing his ancient ingenuity) that he ſhould not bring ſo much as one Argument, to evidence the goodneſſe of it; can he thinke the matter ſo unqueſtionable,

that it needs no proving? or that all men looke with his Eyes, and have captivated their faith and judgements to the *censure of the Parliament*, as himselfe hath done? must a thing of necessity be true or false as the *Parliament judgeth?* because they say their owne cause is good, and the Kings bad, themselves are in the right, and he in the wrong, must it therefore by all men, (without Hæsitation) be so taken? must all men build upon M. *Marshalls* foundation, and walke by that unwarrantable rule, which he hath chosen to walke by? there is no reason he should expect it.

And now least any should thinke, that I mistake M. *Marshall*, I will Evidence that he doth fancy his *Parliament* to be *infallible*, and that he hath submitted his owne faith and judgement to its *determination*. I will to this purpose, give you his owne words, in a certaine Letter of his, to a nameless Friend; (it was written in vindication of himselfe, from the imputation of madnesse, and published to the world in *Midsommer moone* last yeare, 1643.) In which after he had handled his *case of Divinity*, (as he calls it) and proved (as himselfe fancieth) the *lawfulnesse of resisting the Supreame Magistrate*, though most poorly indeed, and most unlike his former selfe, (as all who knew him may easily judge,) He comes, *Pag.* 22. to a second case: which he calls *matter of fact*: and therein (forgetfull of himselfe and of that Scripture: *Thou shalt not speake evill of the Ruler of the People*) he falls foule upon the King: and (like a mad man indeed) layes load upon his Soveraigne: saying, *that His Majesty being seduced by wicked Counsell, did levy Warre against his Parliament*. He meanes at *that* time, (for of *then* he speaketh) when the Parliament raised their first Army; which, he sayes, was *onely in their owne defence*: and it was at that present, when the King had neither Men, nor Armes, nor Ships left him, nor scarce mony to buy himselfe and Children bread; for they had robbed and cheated him of all. And therefore well may the question be asked M. *Marshall*, what Evidence there was of the Kings leavying Warre; and I beleeve his Conscience expected the same, and thereupon provided his Answer ready, in the same place; which sure himselfe thinkes abundantly full, and able to give all men satisfaction, *my great Evidence*, sayes he, *is, the Parliament judgeth so*. 'Tis worth our observation;

ſervation; no evidence he had of any *word* or *Act* of Hoſtility on the Kings part: for this, he ſayes, was his *great Evidence*, a greater then which he could not ſhew; nor needs he, as himſelfe ſuppoſeth: for he proceeds further, and ſayes, *the Judgement of a Parliament of England, was never till now, queſtioned by a people of England.* And yet we read of a Parliament in *England* called the *mad Parliament*; and of another called the *wicked Parliament*; and Poſterity will find mention of a *Bloudy and deceitfull Parliament*: the *Judgement* of the firſt of theſe, was ſurely queſtioned by ſome people of *England*; when they intitled it an *Aſſembly of Rebells*: and ſo was the *wiſedome* of the ſecond, when all the Lawes made therein were afterward annihilated: therefore I may much more truly affirme; that a *King of England*, never received ſo much prejudice, and unchriſtian uſage as now, by any *Parliament in England*. But the man goes on ſtill, to amplifie the *Supremacy* and *infallibility* of his preſent Parliament, and addes: *wiſemen ſay* (and ſo doth he) *that a Parliament of England*, ('tis this he means) *is like Saint Pauls ſpirituall man*, (as *Satan* is to an Angell of light) *who iudgeth all & himſelfe is iudged of none.* O I would to God, it were not onely like, but endued with the ſame ſpirit, that St *Pauls* ſpirituall man is endued withall, for then I am ſure it would be leſſe *bloudy* and more *obedient*.

But here by the way, we may conjecture, that M. *Marſhall* will never henee forth finde fault with the *Popiſh* Collyer for blindly beleeving as the *Church beleeves*; who thinkes it his owne duty, to beleeve as the *Parliament Judgeth*. And here alſo let's note the reaſon, which too few obſerve, why he and others of that ſide, doe conceive, as appeares by their practice, that telling of *untruths*, breaking of *Oathes*, reſiſting and defaming *the King*, ſhedding of *innocent bloud*, and ſuch like things are in theſe dayes (if ſome men commit them) no ſinnes: this doubtleſſe is their *great Evidence*. *The Parliament judgeth ſo.*

But ſeeing we have heard M. *Marſhall* thus farre; let's liſten to him a little further. The *Judgement* of his Parliament, is not onely a ſufficient ground for his *Faith*, but for his *practice* alſo. For he proceeds in his diſcourſe; and from the ſuppoſed *infallibility and Supremacy* of his Parliament, makes this Collary: *And therefore if I ſhould give none other account of mine entring upon*

my office in the Army, (which was not to fight, or to meddle in the Councell of Warre, but onely to teach them, how to behave themselves, according to the word, that God might be with them) should I (I say) give no other account, but the determination of that wise Assembly, I should be acquitted by indifferent men: Indeed they must be very *indifferent men* that will acquit him; *indifferent* for honesty and discretion; *indifferent* whether they speake truly or falsely; rightly or wrongfully; *indifferent* whether they speake like wisemen or like fooles: such kind of *indifferent* men, will likely enough indeed acquit M. *Marshall*, but for other kind of men, I beleeve they would have *acquitted* him better; if when he entred upon his office in the Army, he had been preaching Peace and obedience to his Parish and Charge at *Finchingfield*.

But that passage of M. *Marshall* is worthy our further observance, that he sayes, *His entring upon his Office in the Army was not to fight or to meddle in the Councell of Warre, &c.* They that knew M. *Marshall* in former times; how *sensible* he was wont to be in his discourses; how *true* in his words; and how carefull, that his actions shall not interfere with his sayings; may be ready to thinke that (notwithstanding, his endeavours to free himselfe from the imputation of madnesse) either he had some straine of distraction, when he wrote this; or that the sinne of Rebellion like the witchcraft of *Circe*, had transformed him into another Creature.

For *was it not to fight?* why then did he (who was wont like a Minister of Christ, to thinke himselfe sufficiently armed with Gods word and spirit) Souldier like, get him a *Buffe Coat*, and ride from his home with his *Sword* and *Pistolls*, to the admiration of many his former peaceable acquaintance; who tooke him till then, for a man of *another spirit?* it should seeme by this, that when he entred his Office in the Army, he had a purpose to fight. Nay, I have heard some of his friends, (*Clergy men* of that Faction) whether truly or falsely, I cannot tell, glory much in his activity and valour that way; How like a *Couragious Captaine*, he went before the Souldiers into the Field; incouraged them by his owne example to the Battell; yea brought up the *Rere*, Charged himselfe at *Edgehill*: some say, he gathered up the *Bullets* in his Hat, in the time of the fight, and brought them to the Souldiers to shoot

againe:

againe: though I confeſſe I have heard others ſay, that when he and the reſt of the Miniſters of that ſide, had ſet their Chriſtian Countrymen togeather by the eares, themſelves got up upon an Hill a mile or two off, whence with their *Proſpective glaſſes*, they beheld them fighting; till being diſcovered by a Party of the Kings that made towards them, they made uſe of their Horſe heeles, and deviding themſelves, rid ſeverall wayes, but met all at *Warwicke* Caſtle before the next morning.

But why *not to fight*? was it becauſe *fighting* is unlawfull for a Miniſter of the Goſpell to practiſe? why then, is not *exaſperateing* and provoking others to fight unlawfull too? doth not the Scripture inhibit Miniſters to be *ſtirrers* up of others to ſtriſe and contention, as well as to be *ſtrikers* themſelves? ought they not to be *perſwaders* to Peace as well as *keepers* of it? But becauſe M. *Marſhall* ſaies *it was not to fight*. I would aske whether he intended not, when he entred upon his Office in the Army, to practiſe his owne Doctrine; now his Doctrine (as we have heard) is, *maledicere verbo, malefacere re, to ſpeak evill* (of thoſe that be not on his ſide) *to revile, to reproach them, to doe any evill againſt them, to execute indeed, what one would wiſh in word.* Now if M. *Marſhall* entred his Office in the Army, to practiſe this Doctrine, then ſure to *fight*, for moſt men do interpret, that to do any evill againſt others, to execute indeed what one can wiſh in words, is no leſſe then to *fight* with them, yea and to *kill* them too, if they can get them at the advantage.

But (he ſaies) *as he entred his office not to fight, ſo not to meddle in the Councell of Warre.* Yet I could name Miniſters of his ſide, that have had a great ſtroak, yea & the bloudieſt ſtroak too in that *Councell*; & M. *Marſhall* may think it a great neglect of himſelfe, if his *Councell* ſhould not be asked, and taken in a buſineſſe of that nature as well as others. But ſuppoſe M. *Marſhall* in his private ſpirit, ſhould ſcruple to have any thing to do in the *Councell of bloode* yet how if his *Parliament* (which like S. *Pauls ſpirituall man iudgeth all, and it ſelf is iudged of none,*) ſhall notwithſtanding the late *Acte* againſt the Clergies medling in *Civill* affaires, judge it lawfull, and fit; that M. *Marſhall* ſhall give his advice in the *Councell of Warre*, and thereupon ſhall requeſt the ſame of him. I hope he will be as good as his word; and ſtill in-

terpret *their requests, Commands, and hold it fit his obedience should last as long as their proposalls:* be they never so large or so unlawfull.

But M. *Marshall* tells us also, that *his entring upon his office in the Army was onely to teach them, how to behave themselves according to the word*, that is to say: of the *Parliament*, according to their Ordinances and Declarations; which Commanded *to kill, slay and destroy* all that should oppose them. I see not how he can meane according to the *word of God*: for then he should have taught them to *put up their swords*, and told them (as Christ *Peter*) that *he who smiteth with the sword* (viz: without or against authority) *shall perish by the sword*. He should with S. *Paul* have taught, *avenge not your selves* but *blesse them that persecute you, blesse and curse not*. He should with the wise Preacher have councelled them, *to keep the Kings Commandement*, and that in regard of *their Oath of Allegeance*, which they have taken in the name and prefence of God. He should with S. *Peter* have urged *subjection for the Lords sake, to the King the supream* Magistrate under God, and with *David* he should have proclaimed, that *he who lifteth up his hand against Gods Annoynted, cannot be guiltlesse*. He should have said to his Country-men as *Moses* did to the two striving *Israelites, why do you contend? you are brethren*: he should have cryed with that great Apostle, *study to be quiet*, and *as much as in you lyeth (if it be possible) live peaceably with all men*. Had M. *Marshall* taught them behaviour according to *Gods Word*; he should have taught them such doctrines as these, or at least he should have preachd such duties to them as *John Baptist* did to the Souldiers, *Luk.* 3. *do violence to no man, &c.* but hath he and the rest of his Brethren done so? whence then is this complaining in our streets, of Houses, Horses, and Men *Plundered* by the *Parliament side*? whence that lamentable crying of desolate women and children, exposed to nakednesse, hunger and all misery? whence that *captivity* of peaceable men, because supposed rich or Loyall? whence these high abuses by Souldiers of that party to Ministers and Churches? How many of these have they most wickedly defaced, most brutishly defiled, and most irreligiously throwne downe to the ground? and though Gods judgements, have fallen upon some while they have bin acting these vilanies,

yet

yet have the reſt perſiſted in their way: if M. *Marſhall entred his Office in the Army*, to teach the Souldiers to *behave themſelves according to the word of God*, why hath he not taught them better? why hath he not at leaſt ſtopped them in the Commiſſion of theſe things? why hath he not taken the hint from ſome of Gods judgements upon the actors, to apply their ſinne upon the Conſciences of others, as formerly he was wont to doe upon ſmaller evidence? is he ſo taken up in his thoughts with the misbehaviour of the *Cavileeres*, that he can ſee none of theſe miſcarriages in his owne party; or are they no miſcarriages, becauſe *they* do them? ſurely M. *Marſhall* hath not diſcharged himſelfe in that particular, for which he entred his Office, if by the *word* he meanes *Gods word*; or elſe, he is leſſe perſwaſive and powerfull in his teaching, then he was wont to be; indeed (being ſo farre out of Chriſts way, no marvaile if God refuſe to ſmile upon his labours with a bleſſing as heretofore. But how *mildely*, and *mercifully* M. *Marſhall* doth teach thoſe of his Faction, and how *according to the word* to behave themſelves, we ſhall ſee hereafter in this his Sermon; and perhaps ſhall thinke from what we ſhall therein finde, that *to behave themſelves according to the word*, in his ſenſe, *is to juſtifie themſelves in their wicked waies, by perverting, and abuſing the word*; for that is the thing which by his example, he teacheth in the ſame: and herein I confeſſe he hath been too unhappily ſucceſſefull upon the weake ſpirits of the vulgar people. But I returne from his *ſelfe* to his *Sermon*.

Now by this *digreſſion* we have ſeene from M. *Marſhalls* own writeings; what is the foundation of that good opinion, which himſelfe, and theſe of his ſide have of themſelves, and of their cauſe, *the Parliament judgeth ſo*, which is alſo the reaſon, why the King and all his friends, who are *eminent in Wiſedome, Strength, Authority or Riches*, muſt be beleived to mannage the ill Cauſe *againſt the Lord* and againſt his Church, *the Parliament judgeth ſo*. And therefore 'tis every mans duty, *to ſpeak evill of them, to reproach them, to call them Papiſts and doggs, yea and to do any miſchiefe to them in deed, that can be wiſhed in word*, to ſeize upon their eſtates, and to ſlaughter their bodies, for *the Parliament judgeth ſo*. Nor muſt any one doubt but in ſo doing *he helpeth the Lord againſt the mighty*, for *the Parliament judgeth ſo*. And

if

if the Ministers on that side shall please to say, that they doe *not enter upon their Office in the Army, to fight or to meddle in the Councell of Warre*, and notwithstanding shall *manibus pedibusq́*, with tooth and naile and tongue too; stir as much, and more then any, against Law it selfe; yet it must be apprehended that they doe all things well, and as they should doe; *for the Parliament judgeth so*. And if in stead of teaching men to behave themselves *according to the word*, they shall teach them to *pervert* the word, for the justification of themselves in wayes of wrong and blood, why this also is well done, if *the Parliament judgeth so*. In a word telling of untruths, breaking of oathes, resisting and defaming the King, shedding of innocent blood, and such like things, (if these men whom the Parliament judgeth *Gods people*, do commit them, to promote that which they call the *Lords cause*,) are no transgressions, but acts of *Religion*, and *zeale*, *for the Parliament judgeth so*. This is the great and undeniable evidence, *the Parliament judgeth so*. But let me tell all men, that the judgement of *God* is greater then that of the *Parliament*, and he knoweth all things, and will judge all men, with righteous judgement, even these Parliament men themselves; whom ere long he shall fetch before his Barre of Justice, their *Militia*, shall not hinder him therein, (as it doth at this present his vicegerent,) and to that great and dreadfull Lord God, I leave them; and returne, to Mr *Marshall*, whose *Misinterpretation* of his Text we have in part seen, and the ground thereof to be a *false opinion of the infallibility of judgement, in the Parliament:* I shall still follow him. When he had in this sence expounded his Text, he doth note by the way some *observations*, before he concludes upon his main doctrine, all which he should have done well, to have quite omitted, or else in more full and cleare tearmes, to have propounded them; they are these in their order.

1. *Obser.* *Although Gods people* (ἐπὶ τὸ πολύ) *must blesse and not curse, yet in some cases, they may forsake mount* Gerazim, *and ascend mount* Eball, *and there curse and curse bitterly*.

Mr *Marshall* should have done well in a few wordes, to have noted what *cases* those are: for people being naturally inclined rather to *curse* then *blesse*, are apt to be mistaken in thinking that to be a *case*, which is not: beside many true Godly people, doe think

think that in no *caſe*, they ought to *curſe* in theſe daies; becauſe the *Spirit* of the Goſpell is no *curſing ſpirit*; nor are the *times* of the Goſpell, *curſing times*: and the *doctrine* of the Goſpell is *bleſſe and curſe not*, which they interpret *in no caſe*; therefore I ſay M. *Marſhall* ſhould have done well to have ſet downe his *caſes*, which he would have excepted.

Although the Curſe cauſeleſſe ſhall not come, yet when Gods people according to Gods direction, clave non errante *doe curſe, their curſe is like the flying rowle*, Zack. 5. 3, 4. *a conſuming curſe.* 2. *Obſer.*

In this alſo Mr *Marſhall*, ſhould have done well, to have given ſome infallible Rules, that people might know when they ſhould curſe, according to *Gods direction*, *clave non errante*, for every man is ready to think himſelfe a *Pope*; and when ever, he hath a provocation to *curſe*, to think that he hath that *clavem non errantem* in his poſſeſſion; though ſome Proteſtants queſtion, whether there be any ſuch *unerring Key*, committed to any upon earth or no.

The mighty doe frequently oppoſe the Lord; it is no new thing to finde the mighty in ſtrength, the mighty in Authority, the mighty in wealth, the mighty in parts, in Learning and Councell, to ingage all againſt the Lord his Church and cauſe. 3. *Obſer.*

Here alſo M. *Marſhall* might have done well, to have diſtinguiſhed upon the *Mighty*; for thoſe ignorant people that take M. *Marſhalls* words for Scripture, may perhaps miſapply his meaning, and (from what they may learne in the next obſervation,) when they ſee any one, of their own ſide grow *mighty*: above others in Authority and wealth, by meanes of thoſe eſtates of other men (which they hope ſhortly to enjoy:) they may take upon them to murder them, and ſo ſome of the *Worthy Members*, may chance to have their throats cut; becauſe in regard of their *mightineſſe*, they may be apprehended, likely to *oppoſe the Lord his Church and Cauſe, for the mighty doe frequently* do ſo, ſaies M. *Marſhall*: Therefore had he ſaid, *ſome of the mighty, ſome of the wealthy* do ſo; it had been more ſafe, and more adviſedly ſpoken: or had he uſed St *Pauls* modeſty, and ſaid *not many Noble, not many Mighty, not many Learned* doe aſſiſt the Lord and his cauſe, he had been leſſe liable to miſconſtruction; for *not many*, doth not exclude all, nor ſuggeſt a ſuſpition of all, but yeeldeth to Gods

praiſe, that ſome of eminent ranke in all Ages, have been friends and defenders of the Church of God.

Indeed to that obſervation M. *Marſhall* in ſome following words addeth, and that moſt truly, (for I will not omit the notice of any his truths, I had rather paſſe by his errors, if not too palpable and detrimentall to the glory and Church of God.) I ſay he addeth there, that *the Lambs followers and ſervants, are oftentimes the poore and offcouring of the world, i. e.* ſo accounted, and ſo content to be eſteemed; they mind not great things to themſelves to the dammage of others right, as to get the *Militia* of Kingdomes into their hands; to *domineere* over their ſuperiors; to *dethrone* Kings, that themſelves may raigne; or to *perſecute* the Annoynted of the Lord, they accounting themſelves, the *offcouring of things*, (according to others eſteem of them,) do know that their time of *reigning* is not yet, nor to be, in this world, for Chriſts Kingdome whereof they are heires, lies not here below (as himſelfe hath ſaid,) therefore they look after no greater preferments, then are ſutable to themſelves in their particular places and ſtations; the *Lambs followers and ſervants* are Lambs too, 'tis againſt their natures to play the Wolves; to thirſt for the blood and ruine of others; *maledicere verbo, malefacere re*, to *curſe, revile, reproach, to wiſh or doe any kind of miſchiefe*, were not the conditions of him, that was led *like a ſheep to the ſlaughter*, and therefore none of their conditions.

4. *Obſer.* *When the mighty of the world doe oppoſe the Lord; Gods meaneſt ſervants muſt not be affraid to oppoſe the mighty.*

This obſervation alſo of M. *Marſhall*, would have been capable of a cleerer underſtanding, if it had been a little fuller thus: *when it is manifeſtly evidenced by the word of God, that the mighty of the World doe oppoſe the Lord, Gods meaneſt ſervants having a lawfull call from the ſupreame Magiſtrate, or being Authorized and Commanded by him, unto whom they have ſworn Allegiance, muſt not be affraid or unwilling to oppoſe the mighty.*

5. *Obſer.* *Whoſoever comes out to joyne their ſtrength, and to give aſſiſtance to the Lords people, the Lord doth interpret them all, to give help and aſſiſtance to himſelfe.*

Here M. *Marſhall* is defective alſo, both in his explication, and expreſſion, for he ſhould have unfolded who are *Gods people*, by

by ſome ſuch evident markes, and notes, as that ignorant and well meaning men, might not be miſtaken in affording their aſſiſtance: we read in the Goſpell of ſome that ſhould come in theſe laſt daies *in ſheeps cloathing, who within would be ravening wolves*; and that ſhould be ſo cunning in their Hypocriticall profeſſions; that they *ſhould deceive many*, yea *if poſſible the very elect*: now if men ſhould give their aſſiſtance to theſe as to *God's People*, they ſhould doe much amiſſe.

Againe, he ſhould have added *in Gods way*, and ſaid: *who ever comes to give aſſiſtance to the Lords people, in the Lords way, the Lord doth interpret them to give it to himſelfe*: for as when a Souldier yeelds his bodily aſſiſtance to a Captaine, but will not be ordered by him, to imploy it in that way, which he preſcribes; the Captain will not interpret him to be an helper, but an hinderer rather: ſo if men doe not *helpe God in Gods way*: wherein he expects and Commands their aſſiſtance, they are not his *aſſiſters* but his *hinderers*. Now *Gods way* wherein he expects aſſiſtance from men, is the ſame that Chriſt himſelfe went in, (who was the greateſt *helper* and *Honourer* of God the Father, that ever was:) and it was the *Humble low way*, the *ſelfe-denying way*, the patient *ſubmiſſive way*: not the high lofty, inſulting *way*, not the domineering *way*, which the fleſh affecteth, not the *way* of Rebellion, of lying or of blood: but of obedience, truth and Peace.

And thus I have been bold a little to cleare M. *Marſhalls* obſervations, that the vulgar may more rightly underſtand them, not but that I know he was able to have done it himſelfe: only when he Preached this Sermon, he begun to be engaged in this *new cauſe*; and haply his miſguided zeale, and deſire was ſo eager to get abettors thereunto; that he was leſſe faithfull at the preſent in the worke of God, then indeed was fitting; or then I hope he will hereafter be, when God in mercy, ſhall ſet him free againe, from this *bloudy*, and unlucky engagement.

And now I come to conſider of his main doctrine, which (with confidence) he doth propound, after the uttering his unperfect notes, and it is in theſe words.

All people are Bleſſed or Curſed; as they doe or doe not, joyne their ſtrength, and give their beſt aſſiſtance, to the Lords people againſt their Enemies.

Were it with M. *Marſhall* as in times paſt; he would ſcarcely yeeld, this doctrine, in theſe termes, to be by rule of *Logick*, deducible from this text: for though from *Generalls*, particulars may be ſafely drawne, yet from a *particular* or indefinite *expreſſion*, to conclude an *univerſall* propoſition, is not ſo naturall: what doth *competere alicui*, to ſome people *in ſpecie*; may not *competere omni*, to all *in genere*; and againe what doth *competere omni*, may not *ſemper* alwaies, or at all times; for the change of times and ſeaſons, may occaſion that doome or *Curſe*, which was imputeable to many heretofore, to be leſſe appliable now.

Beſide 'tis the judgement of ſome learned men, that the ſpeeches in Scripture ſpoken *unto*, or written *of*, ſome then alive, if they receive any *ſpecification* from them to whom directed, or of whom ſpoken; ought not to be propounded or applyed, by the Miniſters, as ſpoken *to* or *of* all men at all times: now it cannot be denied, but theſe words of the Text, have a ſpeciall relation to *Meroz*, and may be ſaid to receive *ſpecification* from it: therefore I thinke had M. *Marſhall* adviſed well with himſelfe, the doctrine ariſing naturally from the ſame, ſhould rather have been expreſſed in theſe words.

Meroz or the Inhabitants thereof did deſerve a bitter Curſe, becauſe they came not to help the Lord againſt his Enemies.

And then it might have been informed by way of uſe, and Application: that *all people, who ſtand in the ſame dependance, as Meroz did, & are guilty of her fault, doe deſerve the like Curſe, as was layed upon her*: But then indeed the *dependence* that *meroz* ſtood in, (as well as her fault) ſhould have been more fully declared, in the *interpretation* of the words; which (with M. *Marſhalls* favour) I conceive ſhould have been in this manner rather.

He calls the Text *a Sentence againſt Meroz*, ſo that in the words according (almoſt) to his own method, here is

1. The Author of the Sentence.
2. The people ſentenced.
3. The ſentence it ſelfe.
4. The crime or fault wherefore.

1. The *Author* of the Sentence, is *the Angell of the Lord*, by whom is to be underſtood, one that hath *power* to *Curſe*, and to authorize others ſo to doe: for the Propoſition is *imperative*, *Curſe*

ye

ye Meroz, ſayes the Angell of the Lord. One therefore it muſt be, that hath *divine Authority* (as M. *Marſhall* well) that is; he muſt be a Superiour, for *ſuch* onely have *Authority* from God, to *bleſſe* or *curſe: without controverſie* (ſayes the Apoſtle) *the leſſe is bleſſed of the greater.* Not the greater of the leſſe: now Fathers had alwayes this power, given them of the Lord, as their *naturall* prerogative, and *paternall* right, to *bleſſe* or *curſe* their Children: and we ſee often by experience; that the Parents *bleſſing*, or *curſe* upon the Child, is confirmed by God: And we all know, that Kings or *Supreame* Magiſtrates, are *Patres Patriæ*, and in reſpect of their places, have power of *bleſſing* or *curſing* others, conferr'd upon them by the Lord; and what they doe in this kind, or authorize to be done, upon right and juſt cauſes, is done by *paternall* right and *regall* prerogative, and therefore by *divine Authority*, and God will approve and ſecond the ſame. Heb. 7. 7.

2. *The people ſentenced*: they are the *Inhabitants of Meroz*, who as M. *Marſhall* ſayes, were (by conſent of all writers) *Jewes*; and ſo muſt needs be *Subjects* in the Common-wealth of *Iſrael*; and therefore in reſpect of that their dependance, and relation, were bound to be aſſiſtant to the *Supreame Magiſtrate*, whom God as their Soveraigne or Captaine Generall, did ſet over them againſt his Enemies; ſpecially being called thereto, as M. *Marſhall* ſayes, *in all probability Meroz* was.

3. *The Sentence it ſelfe* is expreſſed in the word (*Curſe them*) which I dare not interpret as M. *Marſhall* doth, *to ſpeake evill of them, to revile, reproach, &c.* for God allowes no man to give ill language, when *Michaell* diſputed with the Devill about the body of *Moſes*, he durſt not give him any rayling ſpeeches, as being unſeemely for a ſervant of God to give: but *curſe them*, that is, puniſh them, as diſloyall Subjects ought to be puniſhed; who ſee their Soveraigne and publick Father in danger, and doe not afford him their aſſiſtance: or *curſe them, i.e.* let the *frowne* of the Prince be towards them, let his *high diſpleaſure* riſe againſt them; or let him, in ſuch a caſe, as he is *Pater Patriæ*, lay his *curſe* upon them, and God will ſecond it. For undoubtedly the deſerved *curſe of a Soveraigne King*, (however 'tis valued in theſe dayes) ſhall and will prove as fatall, and heavy to Rebellious Subjects, as ever that of a naturall Father did to a Rebellious Child; as on the other

ſide, *the bleſſing of a King*, is as the *bleſſing* of a Father. *Solomon* ſaies, *the wrath of a King is as the meſſenger of death* (ſo to be apprehended,) *and the diſpleaſure of a King as the roaring of a Lion*, (as much to be feared,) *but his favour is as the dew upon the graſſe*, (as comfortable a bleſſing) without which the graſſe can never thrive, and as much to be deſired.

4. The *crime* or fault, *becauſe they came not to helpe the Lord*: that is, to helpe their *King*, their *Captaine*, or *Supreame Judge*, *Deborah* and *Barack*, whom God had ſet over them, and in whoſe ſide the Lord was, as all loyall Subjects and faithfull *Iſraelites* did: *Againſt the mighty*, that is, againſt thoſe ſtrong Rebells the *Canaanites*; who ought to have lived in obedience to *Iſraell*, (being conquered by *Joſhua*) but were now growne *mighty* in ſtrength; having by their cloſe and treacherous workings; gotten the *Militia* of the Kingdome into their hands, for they had made themſelves poſſeſſours of 900 *Chariots of Iron*, whereby they *mightily* oppreſſed the Children of *Iſraell*, and from hence they had the denomination of *mighty* in this Text, as may be collected from the fourth verſe of the former Chapter.

And that I take to be the true ſenſe of the words: So that briefly I may ſay, the Text is either a *charge of Chriſt*, the great *Angell of the Lord* to Supreame Magiſtrates; (ſuch as *Deborah* and *Barack* at that preſent were;) that they ſhould ſtrictly *puniſh*, ſuch their unfaithfull Subjects, as doe not aſſiſt them or adhere unto them, (being called) in times of danger. Or 'tis a divine *Authorization* of themſelves to lay their *curſe* upon ſuch on ſuch an occaſion.

Or elſe 'tis the *charge of Deborah and Barack*, or of the Supreame Magiſtrate under God (who in Scripture is entitled, the *Angell of God*,) unto his Officers, authorizing them, to inflict puniſhment upon ſuch offenders; and the true Doctrine or concluſion from the Text, truly expounded is this.

Subjects may expect a bleſſing, or a curſe, according as they doe, or doe not, joyne their ſtrength and beſt aſſiſtance, to help the King or Supreame Magiſtrate againſt his Rebellious Subiects, when they grow mighty in ſtrength or in oppreſſion.

Or becauſe *Gods people* (if they be truly his) will alway help Gods Vicegerent, and M. *Marſhall* beſt affects that expreſſion,

I will

I will come as neare him, even in words as I can, and lay downe the poynt thus,

People have cauſe to iudge themſelves under a curſe, or under a bleſſing, accordingly as they doe, or doe not, ioyne their ſtrength and beſt aſſiſtance to the Lords people, againſt their Enemies, being lawfully called thereunto by the Supreame Magiſtrate, to whom they have ſworne and owe Allegiance.

And thus much for the rectifying of M. *Marſhalls* interpretation of his Text, and doctrine from the ſame. I now come to note his Miſapplications of other Scriptures, for the confirmation (as he takes it) of his doctrine.

Section, III.

Wherein are ſhewed Mr Marſhalls *Miſapplications.*

MAſter *Marſhall* (if we obſerve him) doth prove his doctrine, after the ſame faſhion as he raiſed it: for as he drew his *generall* from a *particular*, ſo he proves his *Generall* by *particulars*, out of the ſame Chapter. I confeſſe an Argument, *ab inductione ſingularium*, is tollerable in ſome caſes; but Logitians (as I remember) doe account that kind of Argumentation of all others, to be the weakeſt.

But then for the further Confirmation thereof, in the next place, He ſayes his doctrine is *moſt plain in many other Scriptures, I will* (ſaies he) *cull out but three among three hundred* (which three we may ſuppoſe of all the three hundred, are the chiefe and moſt pregnant,) *whereof the firſt is from Jer.* 48.10. we will firſt ſee it, and then ſift it: I will give you his very words, which are theſe.

That whole Chapter containes the doome of Moab, *Gods curſe was now to be executed upon* Moab, *and you may read of* Moab, *that God once ſent to him, when his people were in diſtreſſe,* Let my outcaſts dwell with thee *Moab*, be thou a ſhelter to them in the time of a ſtorme: *But* Moab *was too proud, to liſten to Gods Councell:* Moab *was alway an ill Enemy to* Iſraell, *now God comes to reckon with him for it, now the ſpoyler ſhall come upon all his Cities; and to them that were to execute this vengeance of God againſt them, marke what a charge is given in the tenth verſe:* Curſed is he that doth

Eſa. 16. Verſ. 3.

Jer. 48. 10. doth the worke of the Lord negligently, *or fraudulently or deceitfully, as the word ſignifies, now what was the worke, which was to be done, the next words will tell you:* Curſed is every one that withholds his hand from ſhedding of bloud, *the ſtrangeſt reaſon of a Curſe that ever was read of: if ever a man might have pleaded (as* Peter *once) not ſo Lord, I have not been accuſtomed to this, here were roome for ſuch a plea, when the worke was to goe, and embrew his hands in the bloud of men, to ſpill, and powre out the bloud of Women and Children, like water in every ſtreet: But he is a curſed man, that withholds his hand from this, or that ſhall doe it fraudulently, that is if he doe it as* Saul *did againſt the* Amalekites, *kill ſome and ſave ſome, if he goe not through with his worke, he is a curſed man, when this is to be done upon* Moab *the Enemy of Gods Church. So that what ever employment men are put to, they are curſed men, that take not part with God in his worke.*

In this relation of M. *Marſhall* we may note three things. 1. The *ſinne* of *Moab*. 2. The *Judgement* to be inflicted upon *Moab*. 3. The *charge* of God to the Executioners thereof, all which if we a little look into; we ſhall perceive, whether the example runs Parallell with M. *Marſhalls* pretended purpoſe, as he would have it ſuppoſed.

1. *The ſin of Moab*: was their ill-neighbourhood, they did not ſhelter *Iſrael* in the day of their Calamity: for we muſt know; that the deſtruction of *Judea* by the *Chaldees*, was ſome three yeare before that of *Moab*, and bordering upon that Nation; many of the *Jewes* fled thither for ſafety, (as many Loyall *Engliſh*, being plundered and perſecuted by M. *Marſhall's* Faction, have lately done, into ſome Counties of this Nation, where they have been ſtrangers;) and doubtleſſe this was by Gods Councell and Providence, to try their neighbourly affections; and that the *Moabites* might have an advantage or occaſion of doing good by their Hoſpitality to Gods people, and therefore 'tis ſaid, *Eſay* 16. 3. *Take Councell, or be adviſed Moab, make thy ſelfe as a ſhadow of refreſhing in the midſt of the noon day,* (or heat of perſecution,) *hide the outcaſts, bewray not him that wandreth, let mine outcaſts dwell with thee Moab, be thou a Covert to them from the face of the ſpoyler.* But the *Moabites*, were ſo farre from being friendly, that they *played the Theeves* with the poore *Iſraelites*, and *robbed* them

them of that little they carried away with them, *derided* at their miſeries, and even *ſkipt* for joy at the mention of their calamity, as may be noted from *Jer.*48.27. and without queſtion this was one of the ſinnes, for which God ſent judgement upon *Moab* (as M. *Marſhall* obſerves well;) and ſurely *her pride* was another, for *Eſay.*16.6. ſhe *was very proud, and haughty, full of malice,* and a great diſſembler, a *truſter in lyes Jer.*48.30. and in *verſ.*7. & 14. of that Chapter 'tis intimated from whence it was, they were ſo proud, *viz.* from their *mightineſſe and ſtrength for the Warre,* their ſtrong workes and Fortifications; and their plenty of treaſures, which by right or wrong they had gotten to themſelves; many holds, ſtore of *Militia,* much treaſure, and much people, many populous Townes and Cities were in the *Aſſociation* with them, and under their commands, which are named in the ſame Chapter from *verſ.*20. *ad* 25. and according to their ſtrength and mightineſſe, was their *height* and *pride,* their *wrath* and *malice,* theſe were *Moabs* ſinnes.

2. *The Judgement to be inflicted upon Moab,* was (as M. *Marſhall* will have it) to be *utterly ſpoyled, men women and Children, to have their blond powred out in every ſtreet,* to be dealt withall not as *Saul dealt with the Amalekites, kill ſome and ſave ſome.* but as the *Iriſh* ſhould have been dealt withall, even *quite cut off from being a Nation:* though I beleeve in this, M. *Marſhall* ſtretcheth beyond the mind and will of God, for in the laſt verſe of *Jer.*48. there is a promiſe of God concerning *Moab, to bring her Captivity backe in the latter dayes;* (for of every Nation under Heaven, God would have ſome reſerved to ſerve and praiſe him:) But indeed the judgement upon *Moab* was ſuch, and ſo great, that the Prophet *Ieremy,* (being a man of another ſpirit then M. *Marſhall* is now growne to be) doth take up a moſt bitter Lamentation for her, *verſ.*31,32. in that Chapter. *I will howle for Moab* (ſaies he) and *mine heart ſhall mourne for the men of Kirheres and Vine of Sibmah, I will weep for thee with the weeping of Jazer, &c.* Had M. *Marſhall* been in *Jeremies* caſe; perhaps he would have tooke occaſion, to have payed *Moab* in her owne Coyne, and *derided at her miſeries,* as ſhe had done before at thoſe of the *Iewes;* but the ſpirit of a true *Iſraelite,* is alwayes better and more compaſſionate then that of a *Moabite.*

3. But perhaps Mr *Marſhall* may thinke, *the ſevere charge which God gives againſt Moab*; may warrant the *ſeverity* of his ſpirit in caſes of this nature, for 'tis ſaid, *verſ.* 10. *Curſed be he that doth the worke of the Lord negligently*, or deceitfully: *Curſed be he that withholds his hand from bloud*, in which charge (for ſo M. *Marſhall* calls it,) we muſt conſider two things.

1. Who were the *Executioners* imployed by God to puniſh *Moab*.

2. The *Charge* it ſelfe here layed upon them.

1. *The Executioners* of this puniſhment, were the *Babilonians*, an Heathen Nation whom God uſed in that age, to puniſh the Inhabitants of the world for their ſins againſt him; but they (as I apprehend them) had no reſpect to God in any thing they did, nor can M. *Marſhall* prove, that their aymes were *to help the Lord againſt the mighty*, or againſt his Enemies; as he muſt doe, if his Allegation of their example in this place, be any thing to his preſent purpoſe: But as God ſaid of the *Aſſyrian*, *Eſay.* 10. 5, 6. (who was then the rod of his anger,) I *ſent him againſt the people of my wrath and gave him a charge to take the ſpoyle, and to take the prey, and to tread them downe like mire in the ſtreets, howbeit he thinkes not ſo, that is*, he hath another intention, ends of his owne, *even to cut downe Nations not a few*; to advance his owne name and greatneſſe; even ſo, may it be ſaid here of the *Chaldeans*, God made them the rod of his anger againſt *Moab*; and ſent them to puniſh him for his ſinne againſt God, and unneighbourlineſſe towards his people; but they had no Eye to Gods glory in the matter, they onely looked upon themſelves, and at their owne ends; perhaps, indeed they might be of M. *Marſhalls* mind, to *goe through with the worke; to ſpare none*, for ſaies the Text, v. 2. *they deviſed evill againſt Moab, and ſaid, come let us cut it off from being a Nation*: but ſure it was not becauſe God ſo commanded, but for their owne ſecurity and advancement, and from a delight which they might have in ſhedding bloud.

2. *Their Charge* (for ſo Mr *Marſhall* calls it) is in theſe words, *Curſed is he that doth the worke of the Lord negligently*, or fraudulently, or deceitfully, as the word ſignifies, *Curſed is he that withholds his hand from bloud*: which notwithſtanding I rather take to be a generall *Declaration* (by way of Caveat) of that diſpleaſure,

pleaſure, which they ſhall feele from God; who ſhall either *not at all*, or *in a careleſſe, and unfaithfull manner*, performe that worke, or buſineſſe which God ſhall imploy them about. Or if it muſt be applyed in particular to the *Chaldeans*, I ſhould take it to be a *prediction* of that puniſhment, which they ſhould afterward taſt, for their ayming at themſelves, in their dealings with the *Moabites*; as they were like the forementioned *Aſſyrians*, in purſuing their owne purpoſes; ſo ſhould they be like them, in reaping the fruit of their ſelfeiſh endeavours, in the concluſion; though unawares to themſelves, they had done the worke of the Lord too, againſt the people of *Moab* in the meane while; the words are in the preſent tenſe. *Curſed is He*, to note the *certainty* of it, a forme of ſpeaking moſt uſuall in Scripture *predictions*.

But becauſe M. *Marſhall* will have it a *charge*, let it ſo be: but then we muſt ſuppoſe this *charge* was ſent from the Lord, by ſome Prophet to the *Chaldeans*, who thereby were made to unſterſtand, (as *Saul* was by *Samuell* in the buſineſſe againſt *Amalek*) that the worke to puniſh *Moab* was *Gods worke*; and that they (the *Chaldeans*) were inabled and ſent of God as his inſtruments, to performe the ſame; and to revenge his quarrell, for their *churliſhneſſe* in not relieving *Gods people* in diſtreſſ: and that if they ſhall either, not doe the worke at all; or whereas Gods will is that execution ſhall be done upon the *Moabites*; if they ſhall onely make *ſlaves* of them, as they had done of ſome other Nations; or ſhall doe the worke *careleſly*, without reſpect to God or his Church and cauſe, or ſhall doe it *deceitfully*, to by ends and purpoſes: why they themſelves ſhall come under the ſame condition, and beare that *curſe*, or puniſhment, which they were charged to inflict on others. Thus it muſt be ſuppoſed, if it be as M. *Marſhall* will have it, a *charge*, and what then can be concluded from it but onely this.

1. *That they who know themſelves to be particularly appoynted of God to put offenders to death, if they ſhall neglect to performe their office in that way or manner as they are Commanded, ſhall ſuffer the like puniſhment themſelves.*

2. *That they who undertake to doe the work of God, being lawfully called or appoynted thereunto; and ſhall doe it negligently, or fraudu-*

fraudulently in a careleſſe way, or deceitfull manner, are liable to the Curſe, and diſpleaſure of God. For example.

Theſe men whom God calls by their *oath of Allegiance*, or by the *Kings mandate*, o be Officers or Souldiers in His Majeſties Cauſe (which I ſhall ſhew anon is the right cauſe and the cauſe of God) if they ſhall be *negligent and careleſſe*, (as too many of them are) and ſhall be *drinking* or *ſleeping*, when they ſhould be *watching* and *ſtudying* to prevent the Enemy: theſe men deſerve the high diſpleaſure of the King, and are undoubtedly under the *Curſe and wrath of God.*

Or to come neater to M. *Marſhall*: The *Commons Houſe* or any *Members* of the ſame, whom God calls by the *Kings writ*, to conſult about the *Peace of the Kingdome*; (which is the worke of *God*, who is the *God of Peace*) and to reforme abuſes in *Church* and *Common-wealth*: which alſo is the *Lords worke*; if they or any of them ſhall deale *deceitfully*, betraying the truſt which the King hath impoſed in them; and purſue only their owne ends, and ſiniſter reſpects; minde only their owne greatneſſe, and expoſe the King and Kingdome to *Warre* and *ruine*, doe the *divells worke* (for ſo is the work of ſtrife;) theſe men deſerve the Kings *curſe*, and are undoubtedly under the *Curſe of God*: this is all that can be inferred from the words, and which they doe properly confirme unto us, taking them in Mr *Marſhalls* own apprehenſion, as a *Charge*.

And now let us conſider, how this Scripture doth make for M. *Marſhalls* turne: His aimes are not (as you may obſerve) to ſhew that *Moab* was under this *Curſe*, for not helping and comforting the people of God, in the day of their Calamity: (which indeed had been nearer to his purpoſe) but to ſhew that the *Chaldeans* were liable to the *Curſe*, if they did not doe the work of the Lord againſt *Moab*, for ſo himſelfe ſaies, *He is a curſed man that with-holds his hands from powring out the blood of Men, Women and Children, like water in the ſtreets, when this is to done upon Moab the Enemy of Gods Church*: this being fore obſerved. I doe conclude, that if M. *Marſhall* can evidence from Scripture theſe three particulars:

1. That the *Chaldeans* or *Babilonians*, were informed by ſome Prophet, (as *Saul* was by *Samuell* in the matter of *Amalecke*,

leeke,) that they were to undertake the puniſhing of *Moab*, as the *Lords worke*, and to aime only at helping him, and his Church thereby.

2. That thoſe whom he would have now to act the *Babilonians* part, have as good a warrant, (from this place of Scripture) to embrew their hands, in the blood of them that are not of their own faction, as the *Chaldeans* had to ſhed the bloud of the *Moabites*.

3. That th particular Charge, (for ſo he calls it) which was here given againſt Heatheniſh *Moab*, is applyable againſt a *Chriſtian* people in theſe times; and that thoſe whom he would have to drink of *Moabs* cup, are guilty of *Moabs* ſinnes.

If M. *Marſhall* (I ſay) can evidence theſe particulars, then may this Scripture, from *Ier.* 48. 10. alleadged by him, be in ſome ſort ſuteable for his purpoſe. But if he cannot prove *all* theſe, nor perhaps any *one* of theſe particulars; I wiſh my friend, would take notice of this his impertinency and *Miſapplication* of this Scripture. And like a *good Miniſter* of Ieſus Chriſt, informe the ſeduced vulgar, by way of a ſelfe-denying recantation; that though the *Chaldeans* were charged under the penalty of a *Curſe*, to ſhed the blood of the *Moabites*; yet 'tis no good conſequent to ſay, that *Gods people* alſo, have a like charge under a like penalty, to ſhed the blood of their *Chriſtian Brethren*, and Countrey-men, becauſe they are not altogether of their *opinion*.

And the rather to induce M. *Marſhall* to this, let him by the way conſider; that if (as the common people underſtand him) the King and thoſe that take part with him, muſt needs be the *Moabites*; and every of themſelves liable to Gods curſe, if they forbeare to do the *work of God* upon them; that is, if they be not zealous to *ſhed their blood*: why then, thoſe who think and call themſelves *Gods People*, muſt of neceſſity, yeeld themſelves to be *Babilonians*, at leaſt while they are in execution of this bloody buſineſſe, or elſe the Paralell neither is, nor can be perfect: I would have this particular remembred againſt we come to the next Scripture.

But before I leave this, let me aske my friend M. *Marſhall* a queſtion: How if it ſhould be prov'd, that *his own faction* have acted *Moabs* part, and been ill neighbours to People in diſtreſſe;

and theſe not ſtrangers, as *Iſraell* was to *Moab*, but of their own Nation and the *Iſraell of God* beſide, who being unjuſtly caſt out of their dwellings, (not for their *ſinnes* but for their *Conſcience ſake*,) have come to ſome of them, their old acquaintance, for ſhelter, hoping to be hidden, and covered by their meanes, from the face of the ſpoyler: but they contrary to all humanity, have uſed them, as *Moab* uſed *Iſraell*; *ſcorn'd* and *derided* them, and made themſelves ſport, at the notice of their miſeries: yea, have been ſo farre from *hideing*, or keeping them ſecret; that they have bewrayed and delivered them up into the hand of the Hunters; nay what if it ſhould be evidenced, that 'tis *preach'd* amongſt them, as a *matter of Religion*, to betray and diſcover thoſe, that being driven from their naturall poſſeſsions, do ſeek for a ſecret covert againſt them? Nay farther yet, ſuppoſe it ſhould be evidenced that themſelves, have been the *outcaſters*, the *ſpoylers*, the *Theeves*, the *Hunters* of their Brethren, and the *murderers* of them, and ſo have acted both the part of the *Chaldeans*, and the *Moabites* too, againſt *Iſraell*; both of *barbarous* Enemies, and of *treacherous* neighbours? ſure it cannot be denyed, if *Moab* for her part alone was juſtly called by M. *Marſhall* the *Enemy of Gods Church*; but they who exceed *Moab* ſo farre, muſt of neceſſity be yeelded none of *Gods friends*, of what account ſoever they are in their owne conceits.

But whether this may not be evidenced of M. *Marſhalls Faction*, I referre to the many thouſands of baniſhed, perſecuted, nd impriſoned *Engliſhmen* of all degrees, *Reverend Fathers* of he Church, *faithfull Miniſters*, *Honourable Nobles*, *Worſhipfull Gentlemen*, *and Conſcientious Chriſtians*, to determine; who within theſe three yeares laſt, have had experience of their dealiugs. Aud if it be ſo, then let M. *Marſhalls* owne Conſcience conclude in ſecret, who they are that deſerve to have the vengeance and *curſe of God* to be powred upon them; and thus much for the firſt of M. *Marſhalls* three Scriptures.

I now proceed to a ſecond of them, which he alſo alleadgeth in Confirmation of his doctrine; his words thereof to his Auditory are theſe.

Another place, you ſhall find in Pſal. 137.8,9. *The daughter of* Babilon *was there to be deſtroyed, obſerve now the* Epethite *which God*

God gives to the Executioners of his wrath againſt Babilon; Bleſſed is the man that rewardeth thee, as thou haſt ſerved us, *Bleſſed is the man that makes* Babilon *drinke the ſame cup which* Babilon *hath made Gods people drinke; now he that reads the booke of the* Lamentations, *may find how* Babilon *had uſed the Church of God, they had broken their bones as a Lion breakes the bones of a Lambe; brought their necks under perſecution; made their ſkin* black like an oven; *hang'd up their* Princes by the hand; *and which is moſt of all cruell, had daſh't their Children againſt the ſtones: now ſaith the Spirit of God,* Bleſſed is the man that thus rewardeth Babilon, yea bleſſed is the man that takes their little ones, and daſhes them againſt the ſtones: *what Souldiers heart would not ſtart at this, not only when he is in hot blood, to cut downe armed Enemies in the field, but afterward* deliberately, *to come into a* ſubdued *City, and take the little ones, upon the* ſpeares poynt; *or take them by the* heeles, *and beat out their* braines *againſt the Walls: what inhumanity and Barbarouſneſſe, would this be thought: yet if the work be to revenge God's Church againſt* Babilon, *He is a bleſſed man that takes and daſhes the little ones againſt the ſtones.*

Theſe are M. *Marſhalls* own words, concerning his 2d Scripture: in which is offered to our conſiderations theſe particulars.

1. The *People* to be deſtroyed: 2. The *Executioners* of this deſtruction: 3. The *Epethite* given unto them: 4. The *manner* how the ſame is to be done. Of all theſe briefly; and then we will ſearch out that *Anguem in Herbâ*, that *quoddam latens*, or miſticall doctrine, which is found in this example, by thoſe only of that faction; and ſo we ſhall ſee how ſuteable this Scripture is, thought not to the *text*, yet to the *purpoſe*; though not to the *doctrine* in hand, yet to the *cauſe* in hand; to that great deſigne which at this time ſhakes the whole Kingdome; unto which Scripture it ſelfe, muſt be forced to contribute, and to afford (at leaſt) ſome colourable aſſiſtance.

1. *The people to be deſtroyed*, was the *daughter of Babilon*: the *Chaldeans*, (of whom we had mention before) that ere while were the *rod of God's Anger* to puniſh others; are now become the *objects of his indignation*, and muſt themſelves be caſt into the fire (and therefore in their right order M. *Marſhall* did alledge his two Scriptures.) Every ſinner we ſee, hath his time of night,

as well as of day, in this World: one after another, the Sun did not alway ſhine upon the *Chaldeans*; it went downe at laſt, and roſe no more: and ſuch will be the condition of thoſe, tha: have now got the ſtrength and *Militia* of this Kingdome, into their Hands and uſe it only to the undoing, and deſtruction of their Brethren; they will have their *turne* too, when they have finiſhed Gods will upon us, who have been, and are great ſinners againſt the moſt High: even as *Iſrael* of old were; and have (we confeſſe) deſerved more miſery at his hand, then we can feel from theirs; but our deſerts in this kind, they doe no more, ayme to repay in their plagueing of us; then their Paralell the *Babilonians* did, in their dealings with *Iſrael*: it is our conſcionable obedience to Gods word, and our Loyalty to our Soveraigne, which they hate us for; if we are *for God and the King, then Reproach us, Plunder us, Kill us*, they cannot doe miſchiefe enough unto us: but if we will be for them, though for the Divell alſo; then will they make much of us. I will not deny, but ſome of the ſeduced, ignorant vulgar may haply think, they doe God ſervice in killing us; for ſo M *Marſhall* and other their Miniſters teach them to believe; by whoſe black mouths we alſoare made more black to their apprehenſions, then ſin or Satan, hath yet made us: But as I ſaid, there will come a time, when God will remember them, and as (he here did *Babilon*) ſet others to reward them as they have ſerved us.

2. *The executioners of this deſtruction*, were not oppreſſed *Iſrael*, who hath been thus dealt withall, by the *Babilonians*; no, their work whereto they were appoynted by the Lord, was to *pray* for the *Babilonians: Ier.* 29. 7. and to *ſeek their proſperity*, not to *daſh their Childrens brains againſt the ſtones*, in requitall of the wrongs received by them; nor indeed were they any people, that had the denomination, or took to themſelves the name of Gods People: (as thoſe do whom M. *Marſhall* would have to be ſtirred up by this example, to act the part of bloudy executioners:) in a word, they were the *Medes* and *Perſians*, that were deſigned by the Almighty, to be the executioners of his wrath upon *Babilon*; raiſed up for that purpoſe to puniſh *Babilon*, as *Babilon* had been before to puniſh others. And indeed, you ſhall ſeldome finde in Scripture, God imploying his own people, to be inſtruments of his

his wrath, againſt the Heathen Nations, (unleſſe only againſt ſuch as were bound to live in obedience under them, when they broke out into Rebellion:) for indeed thoſe whom God intends, to make *veſſells of mercye* hereafter; he imployes to be *inſtruments of mercy* before hand: giving them hearts and ſpirits to delight only in the *workes of mercy:* and ſo doth fit them for their future glory, and theſe are call'd the *men of Gods Heart*, for they lye there, they are the *men of his love*, of his bowels, and being loved of him, they come to be loving like him, even to their Enemies, *merciſull as he is merciſull, and kind to the unthankefull and to the Evill.*

On the other ſide, God doth imploy the wicked, to be the *Inſtruments of his wrath*, who are for this cauſe call'd *Gods ſword*, *Pſal.*17·13. (as thoſe *Babilonians* were, while they were executioners of his judgements) *& the men of his hand*, indeed he ſuffers them, by this imployment, to fit themſelves to be *veſſells* of wrath hereafter; the Divell is Gods great Inſtrument in this kind, and the wicked are his Members, who delight to doe the work of their Father; even as the Godly being Members of Chriſt (that great Inſtrument, and indeed fountain of mercy,) do delight to approve themſelves like him. And beſides the work of Iudgement is ealld in Scripture Gods *ſtrange worke*, not only becauſe, he and his true Children are not ſo naturally inclined to it, as they are to Mercy; but alſo, becauſe he imployes thoſe in it, who are ſtrangers to him: or rather ſuffers them to take the imployment for a ſeaſon upon themſelves.

3. *The Epethite here given unto them*, which (as M. *Marſhall* obſerves) is the Title *Bleſſed: Bleſſed is the man that rewardeth thee as thou haſt ſerved us:* Bleſſed is the man that makes *Babilon* drink the ſame Cup, which *Babilon* hath made Gods people to drinke. But in that they are pronounced *bleſſed*, tis not to be underſtood, that by this fact they did declare themſelves to be in the ſtate of *Bleſſedneſſe*, much leſſe that thereby they ſhould merit divine graee, or life everlaſting, (as thoſe that kill us are promiſed to doe, by ſome of the Miniſters of M. *Marſhalls* faction,) or that they ſhould by this their doing the will of God, in a ſpeciall or peculiar manner pleaſe God: for 'tis well knowne that the *Medes* and *Perſians*, had as little aime at Gods glory, and as little

respect or love to the people of God, (as such in the execution of this judgement upon their oppressors, as the *Babilonians* had before in their punishing *Moab*; they were driven to doe what they did, only by their Ambition, and desire of rule and greatnesse. But because they did execute the punishment decreed of God, they are promised a good successe, and an happy event in their undertakings, and many temporall blessings for the same; which for a season they did enjoy: Even as *Iehu* who by vocation extraordinary, was imployed to punish the house of *Ahab*; though he walked in the wayes of *Ieroboam*, which were so abhominable in Gods eyes; yet he enjoyed the Kingdom of *Israell* for a season: and I doe not doubt but they, who by *an ordinary Providence*, (for extraordinary vocations are out of date in these daies) are appoynted to fulfill the will of God, in this kind upon sinners, may for a while, enjoy the pleasures of sin, and worldly greatnesse; which in such undertakings is the only thing, which they usually look after. I call that an *ordinary providence*, which doth not crosse a *Morall precept*, as when a Nation or People, by call and direction of their supreame Governour, are stirred up to punish another Nation, unto whom they are in no sort tied in subjection; thus the *Normans* were stirred up to punish the sinnes of the former inhabitants of this land, and had the Isle at their disposing for it: so the *Medes* and *Persians* had the Empire of *Babilon*. But 'tis no *lawfull Providence* for Subjects, without the command and expresse warrant of their Soveraign; to take upon them to punish, either their superiors or their fellow Subjects; nor doe I know of any blessing so much as temporall, that they have any warrant to promise to themselves for so doing: yet I do not doubt but the Heads of this present bloudy faction *inter nos*, do promise to themselves this kind of *blessednesse* by their undertaking; if they can but *kill, slay*, and *destroy*, the King with His Nobility and Gentry, they may make themselves possessors of their Land and Estates: which (like the *Edomites* of old,) they swallowed up long agoe in their expectations; and of late (as 'tis reported) have been so bold as to tender them to sale, (as if they were already at their sole disposing,) to the simple vulgar, unto whom they may haply promise more then this too; even the promises of the life to come also, for a reward of this their bloudy cruelty,

which

which moſt blaſphemouſly they nickname with the title of *Godlineſſe.*

4. *The manner how this Execution is to be done, with great ſeverity, even upon their very Children and ſucking babes*; who ſhould be daſhed againſt the ſtones: which M. *Marſhall* himſelfe confeſſeth, to *be ſo cruell an act, as may make a very Souldiers heart to ſtart*: yet doth he enlarge that cruelty, further then the Scripture doth ſeeme to warrant; for that neither commandeth nor declareth; that the ſame ſhould be done *with deliberation*; nor yet approveth of the ſame, if ſo done: for in time of Warre and Battell, what is done in *heat*, may not be done *deliberately*, without extremity of barbarouſneſſe and inhumanity; which God did never allow of to be practiced, by any upon the greateſt Enemies of his Church and people. Indeed the words are onely, a Declaration of what *Babilon* did deſerve, for her cruelty againſt *Iſraell*; whom God indeed had delivered into her hands to puniſh: but with all, expecting, that in the execution, ſhe ſhould have ſhewne ſome mercy as appeares, *Eſay.* 47. 6. 7. *I was wroth with my people* (ſaies the Lord) *and gave them into thine hand, and thou didſt ſhew them no mercy, upon the Auntient, thou didſt very heavily lay the yoake:* yea 'tis ſaid, 2. *Chron.* 37. 17. when they tooke the City *Jeruſalem, that they had no compaſſion on the young children, on the maiden, or on the old man, on him that ſtooped for age.* Now the Lord for this had threatned by the Prophet *Eſay*, that *Babilon* ſhould be repayed in her kind; ſome others ſhould doe unto her as ſhe had done to his people: and this word of God, the Church had layed hold on, and from the ſame doth comfort her ſelfe, in theſe words of the Pſalme; promiſing a proſperous ſucceſſe to whomſoever they were that God ſhould ſtirre up to that undertaking. *Bleſſed is he that rewardeth thee as thou haſt ſerved us*, *i.e.* God hath an aſſured judgement, to execute upon *Babilon*, for her cruelty to us, and therefore whoever ſhall be imployed in the buſineſſe, ſhall have the concurrence of Gods aſſiſtance; and thereby undoubtedly prevaile againſt her, and ſo atteine to that power and dignity over Nations, which *Babilon* her ſelfe, that great Empreſſe of the world doth at this time enjoy.

And indeed any one in the Churches condition, (the *King* of *England* his *Nobility*, *Gentry*, *Miniſtry*, and every *faithfull Chriſtian*,

ſtian, that by the rebellious Faction, have been cruelly dealt with-all, robbed, ſpoyled and turned out of their poſſeſſions,) may make a like concluſion, for his or for their owne comforts againſt their Enemies; ſince that God doth uſe to obſerve the rule of retaliation, in puniſhing the wicked: He or they may conclude, that God will by one or other, repay their Enemies in their owne Coyne: *the ſpoylers of others*, Eſay. 33. 1. *ſhall be ſpoyled themſelves, and the treacherous dealers ſhall be treacherouſly dealt with-all.* We know 'tis ſaid of the Rebellious *Edomites*, who breath'd out nothing againſt *Iſrael* (unto whom they ought as being Subjects, to have lived in obedience,) but *kill, ſlay and deſtroy*, that *becauſe they did not hate blond, therefore blond ſhould purſue them:* and againe, *becauſe they dealt treacherouſly with the Iſraelites*, (their Lords and Maſters) *therefore the men of their Confederacy ſhould deale treacherouſly with them:* and *verſ.* 15, 16. of *Obadiah*: *as you have done, ſo ſhall it be done to you*, your reward ſhall returne upon your owne Head, as you did *drinke* healths *upon my Holy mountaine*, (or where you had nothing to doe,) to the confuſion of my people, (whoſe poſſeſſions you had uſurped to your ſelves,) *ſo ſhall others deale by you: they ſhall drinke and feaſt for joy of your deſtruction*: they ſhall keep it holy day, and count it a great bleſſing to be rid of ſuch blondy and treacherous Rebells: yea *Saviours* and *bleſſed* men are they ſaid to be, that ſhould make the wicked *Edomites*, to drinke of that cup, which they had forced upon others.

Ezek. 35. 6.

Obad. 7.

And thus we have viewed the ſecond Scripture, which M. *Marſhall* alleadgeth to confirme his doctrine; and have ſeen the ſcope of the ſpirit of God therein; now let us inquire into M. *Marſhalls* ſcope, what he would have to be inferred by it, or what he would have thoſe of his ſide conclude from it; and apply unto themſelves: ſomething it muſt needs be, or elſe he ſhould alleadge it to no purpoſe: and in a word I apprehend his meaning this.

"That all thoſe who were then his Auditors, togeather with "all that did hang or depend upon *them*, *their orders*, *or direc-*"*ons*; and were at that time preparing to begin a bloudy Warre "in this Kingdome; ſhould apprehend themſelves, to be the "very people appoynted of God, to revenge his Church upon "*Babilon*;

"*Babilon*; that is to ſay, upon all thoſe of their owne Country "and Nation, who are not of their owne Faction, (for under the "notion of *Babilon* they are all to be comprehended, the King, "and his Children, the Nobility and Gentry, the Miniſters of the "Goſpell of Ieſus Chriſt, and Chriſtians of all ſorts, be they Pa- "rents, Brethren, or Kinsfolks, if they differ from themſelves in "opinion;) whom they are to *kill, ſlay, and deſtroy*, both *root* and "*branch*, old and young, as the Enemies of God, & of his Church: "yea and when the elder ſort, are cut downe in the fields, or "where elſe they can be found; then afterward, they muſt come "into their ſubdued Townes and Cities, and *deliberately*, take "their little ones, upon their *ſpeares poynt*; or elſe by the *heeles*, "and beat out their *braines* againſt the walls; which though it "may be thought inhumanity, and barbarouſneſſe: yet 'tis not ſo: "becauſe the worke is, *to revenge Gods Church againſt Babilon*: "and they ſhall hereby, for ſuch their zeale and godlineſſe, put "themſelves into the *ſtate* of *bleſſedneſſe*, and into poſſeſſion of "the promiſes, concerning the things both *of this life, and of that* "*to come*: they ſhall immediately when the worke is done, have "the lands and eſtates of thoſe Delinquent *Babilonians* conferred "upon them, and devided amongſt them; (*and therefore let them* "*be ſure to knock their Children on the Head, leaſt afterward they* "*chance to claime the Inheritances of their Fathers*:) And beſides "that, they ſhall have Heaven it ſelfe throwne them into the "bargaine: for as one Text ſaies: *Curſed is he, that doth Gods* "*worke negligently, Curſed is he, that withholds his hand from* "*bloud*: ſo another Text ſaies, *Bleſſed are they, that ſhall ſerve* "*Babilon, as ſhe hath ſerved Gods people, Bleſſed is he, that ſhall* "*take their little ones, and ſhall daſh their braines againſt the* "*ſtones*: and thus are the Scriptures brought to ſpeake, accor- "ding to the poynt laid downe: that *men are curſed or bleſſed, as* "*they help or help not the Church of God.*

This muſt needs be the uſe or application, which Mr *Marſhall* would have his friends make to themſelves of this Example; for otherwiſe it can neither ſuite to his doctrine, nor yet to his purpoſe: And to evidence this further (becauſe I would not be thought in any thing by any good people, to miſtake M. *Marſhall*) let but theſe few inſuing particulars be conſidered of.

1. *The time* when this Sermon was preached, and this example urged, it was, *Feb.* 23. 1641. when they were plotting how to *quarrell* with the King, that ſo they might begin this unhappy Warre: it was not many monthes after they had welcomed him home from *Scotland*, with that their (to give it no worſe title) *unkind Remonſtrance*, which did more then whiſper to wiſemens hearts their ſecret intentions: it was a little after that unparalelld *affront* was offered to His Majeſty, when he required lawfull Iuſtice againſt the *five Members*: it was about the very time, when the rude and baſe multitude, were *encouraged* to abuſe the *Lords Annoynted*; and by their expreſſions and behaviours towards Him, to force Him for the ſafety of his Life and Perſon, moſt unwillingly to withdraw himſelfe from His *Palace at Weſtminſter*. It was about the time that they did marke and denominate for *Popiſhly affected*, all that did not concurre with themſelves, in their *unreaſonable* demands, and Propoſitions. It was not long before the time, that the King was couzened of His *Armes* and *Ammunition*; and violently robbed, of His *Ships* and *Caſtles*: in a word, it was not many months before they did publickly breath forth, moſt ſulphureouſly in their Declarations, that Antichriſtian Language of *kill, ſlay and deſtroy*, againſt all that oppoſed them in their Rebellious courſes: if theſe and ſuch like particulars, concerning the time of the publication of this Sermon be remembred, it will be eaſily apprehended what was M. *Marſhalls* meaning.

2. *The Perſons* to whom this doctrine was firſt preach'd, and afterward (being put in print) diſperſed: had it been preach'd to the *Engliſh* Army in *Ireland*; or after it was printed, had the Copies been ſent over by M. *Marſhall* to the Souldiers thither; it might probably, have been conjectured, that by the *Babilonians*, he had intended thoſe *Iriſh* Papiſts, who extreamly, had butchered and ſlaughtered the *Engliſh* Proteſtants in that Kingdome; and that his aymes had been, to have our Souldiers there; to revenge the bloud of their Nation and Brethren. But this doctrine and example was urged upon the *Houſe of Commons* at *Weſtminſter*, who never intended (if themſelves could helpe) to leave their fortreſſe and ſtrong hold of *London*, to looke into *Ireland*; and after its publication, it was ſent to *Brampton-Bryan*-Caſtle in *Hereford-*

Hereford-ſhire, and to *Coventry*, and *Northampton*, and to *Nantwitch* in *Cheſhire*, and to *Gloſter*, and other ſuch like places in *England*; whoſe inhabitants and fighting men, were never intended ſhould be ſent into *Ireland*, to puniſh the *Babilonians* there: for there was a new *Babell* in making at home: themſelves did create and denominate a *daughter of Babilon*, whom they deſtined alſo to be deſtroyed; and this Sermon (as a ſpeciall peece,) was ſent about the Countreys to awaken mens ſpirits to the execution; (as have many others of the like nature ſince that time.) And what can be imagined to be the intention of that *White Member*, who hath been ſo bold with the Black Divell, as publikely to take his Office out of his hand, of ſlandering and *accuſing the Brethren:* I mean Him, who hath endeavoured in Print, to ſcandalize and defame by *Centuries* or Hundreds, thoſe Miniſters of Ieſus, whom himſelfe and his fellowes have perſecuted: what could his aymes therein be, but only to make them to be thought *Babilonians*, and to exaſperate the vulgar People and Souldiers, to rob them of their *lives*, even as himſelfe and the reſt before had done, of their *Lively hoods* and maintainance: indeed as their fore-fathers, the *Heathen perſecutors*, did deale with the Chriſtians of thoſe times; they wrapped them up in *beaſts* skins, that ſo the *doggs* might be provoked ignorantly to rend and teare them, which otherwiſe would not have faſtned upon them: ſo doe they now endeavour, by *beaſtly* vices and falſe reports: to obſcure the *office* and *graces* of Chriſts Ambaſſadours, that ſo the miſled, and ſeduced vulgar, might be exaſperated, and encouraged to murder and deſtroy them. *But O our God we will wait for thy ſalvation, for unto thee we have referred our cauſe.*

3. Conſider the *Effect* which this doctrine of M. *Marſhall*, and thoſe examples by him alleadged to confirme the ſame, hath wrought in the perſons to whom it was preached and ſent. Have the *men of Weſtminſter*, or the Faction there, done any thing ever ſince, but ſtudied to make good that interpretation (before expreſſed) of M. *Marſhalls* mind; and like obedient Auditors to regulate their practice according to it? and thoſe of the common ſort, when they have been urged, to ſhew a warrant for their bloudy and rebellious way, they have onely alleadged thoſe two

Scriptures,

Scriptures, and M. *Marſhalls* interpretation of them in that ſence expreſſed; which ſhews plainly they did ſo underſtand them; from whence they have learned to account us, as they call us, *Popiſh doggs*, *Brats of Babell*, *friends of Rome*, and *Lims of Anti-Chriſt*: yea every one that is not for the Parliament (as they call it,) they look upon, as on a *daughter of Babilon made to be deſtroyed*; and conceit of themſelves, that they ſhould be accurſed of God, if they ſhould *do the work of the Lord negligently*; that is, if they ſhould not behave themſelves *cruelly* towards us: whereas they doubt not of a bleſſing, if they ſhall but deale with us, as the *Babilonians* are to be dealt withall, ſtock us up both *root* and *branch*, that our *names may be no longer had in remembrance*: yea they are perſwaded (many of them,) that they doe God moſt acceptable ſervice, in killing any of us, under that notion. I could give inſtances of ſome who have ſtollen into the Chamber, where ſome, whom they have taken to be *Cavaliers*, have been aſleep, and ſhot them dead; and then gloryed in it, as *in a work moſt acceptable to God*: as alſo I could inſtance in ſome of that party, who (being poyſoned with ſuch like doctrines as this of M. *Marſhall*,) have held, that they ought not in Conſcience, to give Quarter to any of the Kings ſide, nor to take any Quarter from them. Yea farther yet, I could name the partyes, ſome of whom, have been men of note too, and truſt among them: who I am ſure do know M. *Marſhall*, and are known of him; and have well peruſed this his Sermon, and have his full ſence thereof: who have ſaid and proteſted, that in this their cauſe (*viz.* to promote the ſame) *they would cut the throats of their own Father and Mother*. Theſe three particulars, of *time*, *perſons*, and *effects* being thought upon, will ſufficiently evidence to any mans heart, M. *Marſhalls* meaning to be as was expreſſed.

But perhaps ſome will ſay, what bloudy actions have yet been done, by any of that ſide, which have not been out done by the *Cavaliers*? and where can it be ſhewn, that they have exerciſed that cruelty upon little Children?

I anſwere to the firſt: that my particular undertakeing is not to enumerate their particular bloudy Actions, 'tis too big a task for one man; yet *Mercurius Ruſticus*, hath ſpoken ſomewhat to that purpoſe, with particular intimation of perſons, times, and places;

places; and more I beleeve the world ſhall underſtand hereafter. Not will I take upon me, to juſtifie all the *Cavaleers*, to be free from cruelty: the God of Heaven knowes, my heart hath bled in ſecret to heare of ſome of their carriages in this kind: ſo contrary to the *ſpirit of Chriſt, and of the Goſpell*, and to the mind and diſpoſition of our gratious King. But this I dare ſay, they are not by their Miniſters ſo taught, as M. *Marſhall* and his fellowes teach their Auditors: and the truth is, the *Cavaleers* learne much of their cruelty from them; for they heare and read how M. *Marſhall* and the reſt doe ſtirre up thoſe on their ſide, to eſteeme of them, and to deale with them; And they thinke, they have as good authority to account in like ſort of them, and to deale accordingly with them: even to reckon of them, as of *Babilonians* too, and *Enemies of Gods Church*; ſpecially becauſe they do ſo vilifie the *Religion of Chriſt*, eſtabliſhed amongſt us: abuſing and deſtroying the *places of Gods worſhip*. And ſo betwixt the one ſide and the other, the whole Land (if this unnaturall Warre continues) is like to be unpeopled ere long, and to be even *drowned* with the bloud of her owne natives: let M. *Marſhall*, and thoſe of his ſide aske their owne Conſciences, who is like to anſwer for it at *Gods Tribunall*.

But further I ſay the cruelty of the *Cavaleers*, is not in all reſpects ſo high as that of their Enemies, for I beleeve no reaſonable man, but will confeſſe, that 'tis better to be killd out right, then to be hackt and hewne about the head and face, and to have their *hands cut off*, or at leaſt the *ſinewes of their right armes*, all cut in peices *deliberately* after Quarter promiſed: to the end they may never be able to fight for their King and Country more; nor get their Livings; but live moſt *miſerable Cripples* all their dayes: which is the practice of theſe cruell and mercileſſe men.

And whereas 'tis ſaid, *where hath there been ſuch cruelty acted yet upon Women and Children?* I anſwer that I could name where. in a moſt ſavage manner, they have trampled both *Women and Children* to death under their Horſes feet. Perhaps they have not dealt ſo barborouſly yet, in places neare to their owne *aſſociate* Counties; for feare the ſpirits of thoſe amongſt them, who have not yet quite put of all bowells, ſhould riſe againſt them, and fall off from them. And M. *Marſhall* doth well interre unto us, that the *determinate* time of the *ſlaughter of Infants*, is not till the Cities and Counties

be quite *ſubdued*; but when they ſhall afterwards come, and *with deliberation*, look into the places themſelves have conquered: then, O then, muſt the *maſſacre* of our tender Infants be, then muſt they *be pricked upon the ſwords poynt* (to ſpeake in M. *Marſhalls* phraſe) or elſe, *have their braines daſhed out againſt the walls*. Indeed ſhould this extreame barbarouſneſſe be acted ſooner, it might be greatly to the weakning of their cauſe, and therefore M. *Marſhall*, I beleeve is in the right, in ſetting downe the appoynted time; which doubtleſſe did fall from his pen unawares to himſelfe: God did ſuffer him (a knowing man in ſecrets of that nature,) to hint unto the *Kings friends, and Loyall Subjects*, what they muſt expect ſhall be the portion of them and their poſterity, if theſe men prevaile; that ſo they might timely beware of them, and prepare to defend themſelves againſt them. *God give us hearts to take a right notice.* Amen.

But I returne. This being evidently M. *Marſhalls* meaning, that all we who are not of their Faction, muſt be underſtood to be *Babilon*, and therefore to be deſtroyed, *root and branch*, our ſelves and Children. Then alſo on the other ſide, (if the Paralell be perfect,) M. *Marſhall* yeelds his ſide, who muſt *doe Execution upon us and upon our Infants*, to be the *Heatheniſh Medes* and *Perſians*, (who ſhed bloud onely to inrich themſelves to enlarge their Territories, and to domineere over others:) they are not the *Church or people of God*; for the Church which had been ſo evilly handled in *Babilon*, did not undertake to puniſh her, the Pſalme tells us, that her part, was onely to *weep*, and *mourne* under her burden: nor indeed (as was noted before,) did God ever imploy her to revenge her ſelfe, *Iſraell* was to live in ſubjection quietly in *Babilon*, and *to pray for the Peace of the Country*. This (I ſay) is in ſpeciall to be noted, from M. *Marſhalls* Paralell; whom he yeelds his *Faction* to be, if we be *Babilon*. And then alſo let us heare call to mind, what we were bid before to remember. Namely, that ere while, when *Babilon* was on the riſing hand; and to *ſhed the bloud of Moab*; then theſe men muſt be *Babilon* themſelves; and they thought they ſhould be *under the Curſe*, if they did not act her part; but now *Babilons* time is come, that her bloud muſt be let out; we muſt be *Babilon* another while, for they will be in her Coat no longer; they muſt ſtill *act the part* of Executioners; *Good God what Tigers bloud did theſe men ſuck?*

Well, but ſince we muſt be *Babilon*, and *drinke of her cup*, yet according

according to the Scripture alleadged, our puniſhment ought to be but anſwerable to our ſinne: *we ſhould be rewarded, but as we have ſerved Gods people.* Now therefore let M. *Marſhall* ſhew, when and where our *gratious King*, His Nobles, Gentry, His Reverend Biſhops and Learned Clergy, have acted any ſuch bloudy cruelties, againſt the *people & Church of God*, that ſhould merit ſuch a retaliation, as M. *Marſhall* hath proportioned out for them? whoſe bones have they broken? whoſe Children have they murdered? what barbarouſneſſe or inhumanity in this kind, have they at any time perpetrated? nay which of them, (as M. *Marſhall* himſelfe hath here done) did ever ſtirre up to the acting of ſuch things? Hath not this Kingdome been the *Aſylum*, to the perſecuted *flock of Chriſt*, when they have fled out of all the neighbour Nations? hath not the *Boſome of our Religious Soveraigne*, been alwayes open to receive them? hath not the *wing* of his Protection been ſpread to ſhelter them? And hath not our *envied* Nobility and Gentry; our *hated* Biſhops and now *deſpiſed* Clergy, manifeſted the tenderneſſe of their Bowells, in affording reliefe to Forreigners and Strangers, whom they ſaw in miſery? hath not the bleſſing of thoſe that were ready to periſh, came frequently upon them? I referr theſe things, to the teſtimonies of thoſe thankefull, and humble people, whoſe ſpirits have been refreſhed with our Engliſh Bounty; "And O "thou God of Heaven, who knoweſt the ſecrets of all hearts and "wayes: though thy ſervants (who are now perſecuted, under the "Notion of *Babilonians*, and turned out of thoſe their poſſeſſions, "wherein thy hand did place them) have done nothing for thine "afflicted Church and people, but what thine owne mercifull, and "loving ſpirit did provoke them unto; not did they give them any "other reliefe, then what thy ſelfe didſt firſt give them to beſtow; "ſo that of thine owne hand they did receive, what they have diſtri-"buted to thy people; yet be thou witneſſe for them, againſt their "Enemies, remember them concerning theſe things, and wipe not "out, the good deeds which they have done, for the Houſe of God.

But perhaps I ſhall be anſwered, (as I have often heard ſome of that ſide ſay) that the bloud which was ſhed by the *Topiſh* Biſhops in *Queene Maries* dayes, with the approbation of them that ſate in the Throne, and of the Nobility and Gentry, is not yet expiated; and the guilt thereof ſtill runs in the veines of their Poſterity; ſpe-

cially in the *Hyerarchy*, which together with *Monarchy*, upholding the same, doth make up the *perfect body* of Antichrist: now these whom we oppose being the supporters *of* and wellwillers *to* the same, are all *Antichristian Babilonians*, and therefore all the blood, which their Fore-fathers have shed, is to come upon the Heads of this present Generation, and must be required of the same: this is the Answer, to which I thus reply.

Our *New state-men*, for want of matter to quarrell at, neare at hand can fetch it a great way off. So one of their *Learned* Ministry (an *Essex* man,) arguing against my selfe, (maintaining as my duty was, the innocency of my Soveraigne, and the uprightnesse of his cause,) told me *that he thought* (and his thought though it was *simply* his, yet not *solely* his, it was a common thought) *that William the Conquerour was an usurper, and so were all his successors, and therefore it was fit, that this King should be called to answer for William the Conquerours sin of usurpation.* And to whom must he answer trow ye? why even *to the House of Commons, for they alone are the only Parliament, the representative body of the Kingdome, whom the people choose; as for the Nobility in the upper House they sit but as private men, for their Baronyes, being called but only by the Kings Writ, and not chosen by the votes of the People:* But did *William* the Conquerour usurpe the Crowne and Diademe of this Realme, from the *House of Commons*, that King *Charles* his lawfull successour, must now answer the matter before them, or resigne it unto them? though 600. years possession might plead somewhat in a case of this nature, yet if any *New State-man*, or any of their *Learned* Ministry, can but prove the House of Commons (as now established,) to have so much as a bare being, at that that time though but *in Embrione:* for quietnesse sake, the case may haply be argued with them, and proved too; that *right by Conqueſt* (unlesse of Rebells) *is no usurpation:* But to the businesse in hand.

I know well that this impious and unreasonable conceit, that the blood shed in Queen *Maries* time, is yet to be expiated; and that all the sins of the *Popish* Clergy in former ages, is Chargeable upon the heads of the Bishops in these times, *&c.* I know I say that this conceit is deeply grounded in the Hearts of many of our factious people: Dr *Layton* in his *Sions plea*, some sixteen years agoe, laboured mightily to the working of it, by enumerating up the faults,

of

of all the *Popiſh* Biſhops that have been in *England*, ſpecially ſince the Conqueſt; and ſpeaks of them, as if the preſent Biſhops then alive were guilty of the ſame, and deſerved puniſhment for them: and after him ſome foure years agoe, the *Smectymniſts*: (all men of M. *Marſhalls* neare acquaintance,) did beſtirre themſelves, to the ſame purpoſe; their *poſtſcript* at the end of their Book, was written to no other end; then to worke the ſame beliefe in people, concerning our preſent Biſhops: they there doe *Laytonize* up many of the miſcarriages of the *Popiſh* Biſhops, as if they were the faults of ours, ſo endeavouring to imbitter peoples ſpirits againſt that Sacred Order, and againſt all that Reverence either the men or the calling; as againſt *Antichriſtian* men, and maintainers of the ſame evills, practiced by men of another Religion, many Hundreds of years before they were borne. But then comes *William Pryn* with his two volumnes, and ſpeaks over the ſame thing the third time, with many more words, though with as little Conſcience and Honeſty as the reſt; and he ſtrikes the matter dead; for by the mouth of three ſuch witneſſes the thing is ſo eſtabliſhed, that people ſhould be worſe then *Infidells* if they believe it not. Now therefore it being ſo; the Biſhops muſt be pluckt up *root* and *Branch*, and all that approve of them, be they who they will, muſt (like welwillers to *Babilon* as they be) be caſt downe, and rooted out with them, what effuſion of bloud ſoever it coſt, for 'tis *the Lords work againſt Babilon*. And therefore moſt zealouſly did a *Neighbour* of mine (an *Eſſex teacher* too,) arguing with my ſelfe ſpeake, when he ſaid at the beginning of this Parliament,) that *it was better, that all the ſtreets in England ſhould run downe with bloud, then that one Biſhop or one Ceremony ſhould ſtill remaine*. But how impious and unreaſonable theſe conceits be, I hope I need not to men unblinded, uſe means to diſcover. How ſenceleſſe is it that men ſhould commit ſin, foure or five hundred years before they were borne; or be guilty of the ſins committed by others, of another Religion ſo long agoe. and deſerve puniſhment for them, though they have diſclaimed them, writ againſt them, and every way oppoſed them: How abſurd is it, that a *calling* ſhould be ſinfull or infectious, ſave only in reſpect of ſinfull men executing the ſame? If *Hyerarchy* be Antichriſt, or *Monarchy*, or *Superiority*, then Antichriſt is in Heaven, for *there* is both *Hyerarchy*, *Monarchy*, and *Superiority*: ſurely therefore 'tis *ſin and*

not Prelacy that makes men Antichriſtian.

But to come cloſer yet to the matter: if the bloud ſhed in Queen *Maries* time, muſt be expiated now with our bloud, and becauſe thoſe that ſate in the Throne, and the Nobles in thoſe times, did conſent unto it, therefore their ſucceſſors now muſt partake in the ſuffering. Yet let me ſtart a Queſtion. How if the *Houſe of Commons* in thoſe daies were conſenting to it, as well as others; what will become of thoſe that ſucceed them in theſe times? I confeſſe I have heard an Anſwer to this Objection, out of certain notes taken from a Sermon Preached by Mr *I.D.* (an *Eſſex Miniſter* too,) and it was this: That the *Body of the Kingdome* (*which is the Houſe of Commons*) *did never conſent to what was then done, therefore they are free, and are to require this blood at the hands of others*, (perhaps he means they did not of themſelves, make an Ordinance, for the doing or for the approving of it: though peradventure they paſſed the Act or Bill as well as the King or Houſe of Lords, when firſt propounded, elſe how could it have had the force of a Law?) But then let me aske farther, how ſhall thoſe on their ſide ſcape, who are the Poſterity of ſome *notorious* great perſecutors, (of Gods Saints in Queen *Maries* time?) I hope they will not deny them, to be their *lawfully begotten* Children, and derived from the ſame line, and bloud, whoſe names and lands they doe inherit; unleſſe their taking part with the preſent faction, hath expiated their Grand-fathers Guilt, without their ſufferings; I cannot ſee but their bloud ought *to help in the expiation*, as well as ours.

And then farther yet; how if ſome of the forefathers of us, who muſt be *Butchered*, were *Martyrs* in Queen *Maries* time: and ſome of them that muſt murder us, be the Children of thoſe that murdered them, (as may well be ſuſpected from their ſimilitude of Spirit?) is it Juſtice, becauſe their Fathers joyned with the *Popiſh* Biſhops in thoſe daies, to deſtroy our Fathers, therefore *they* may joyne with the *Houſe of Commons* now, to deſtroy us? to ſay *the Parliament judgeth ſo*, will not give ſufficient ſatisfaction. But in a word, I returne my reply to that impious and unreaſonable conceit, in the words of the Lord written by *Ezechiell*, Chap. 18. 20. *The ſoule that ſinneth it ſhall dye: the Son ſhall not beare the iniquity of the Father, neither ſhall the Father beare the iniquity of the Sonne: the righteouſneſſe of the righteous ſhall be upon him; and the wickedneſſe of the wicked ſhall be upon him.*

But

But perhaps M. *Marſhall* and his faction will ſay; that thoſe whom they have deſtin'd to deſtruction, are great ſinners alſo in themſelves againſt God (without conſideration of the iniquity of their Fathers,) and therefore they deſerve as much puniſhment, as can be inflicted on them.

To this I anſwer, 'tis moſt true, we are great ſinners, and we cry out with the Church in the *Lamentations*, *Woe unto us, for we have ſinned, and for our ſins ſake our Crowne is fallen.* we have grievouſly tranſgreſſed againſt the Lord, and therefore the *breath of our noſtrills, the Annoynted of the Lord, hath been taken in the pits*, or deceived by the fraudulent pretences of the crafty; and we thereby hindred from enjoying the pleaſing influence of his wonted protection: for our ſins againſt the moſt high it is, that *our Princes and Nobles are not honoured*, that many of thoſe who *did feed delicately, are driven even to deſolation, and that thoſe who were brought up in Scarlet embrace dunghills*: for our ſinnes ſake our *Prieſts ſigh, and our Prophets are deſpiſed*, by meanes of them it is, that our Adverſaries are the *chiefe*, our Enemies *proſper*, and *ſervants beare rule over us*, our ſinnes are the cauſe of all our ſorrowes, and although our burden be extreame great, we muſt confeſſe with holy *Eſra*, *That God hath puniſhed us leſſe then our iniquities have deſerved.* Eſra. 9. 13.

But yet *are there not with them*, that magnifie themſelves againſt us, that inſult over us, that take upon them to deſtroy us, *are there not with them alſo, even with them, ſinnes againſt the Lord their God? Solomon* ſaies, *there is a Generation that is pure in their owne Eyes, yet are not waſhed from their filthineſſe*: were men without ſinne as Chriſt was, they would be like him in conditions, and not bloudy, not cruell, nor yet provoking thereunto: were they the *Children of their Heavenly Father*, they would ſurely be like him, *mercifull as he is mercifull*: nay did they know God or Chriſt truly, they would never thinke or teach, that to kill men were to doe God ſervice: our Saviour tells us *Joſh.* 16. 2, 3. *The time would come, that ſome ſhould thinke they doe God ſervice, in killing you*; and gives this reaſon why they ſhould thinke ſo: *becauſe* (ſaies he) *they have not knowne the Father for me, q d.* though they may boaſt, that they are the onely people and Children of God, ſtirred up of him, to rid the world of thoſe they call his enemies; whom to kill, they ſhall entitle the *work of God*, and *to helpe the Lord and his Church*: but if they did know

the

the true nature, and condition of me and my Father, they would be of another judgement, and farre enough from delighting in shedding of bloud. I think there is no man but hath cause to believe, that the times there prophesied of, are these that we are fallen into: and I wish with my soule that M. *Marshall*, and all his bloudy faction would but seriously in their coole and retired thoughts, meditate upon that saying of our Saviour.

But againe suppose that these *men of bloud* were without sinne themselves, and we were the only *they* that have offended, yea suppose we had throughly deserved, at their hands what they have determined against us; yet *Crimine quo parvi cædem potuere mereri?* what offences have our tender Infants done, that they should deserve this intended Butchery? *an satis est jam posse mori*, is it crime sufficient that God hath given them a life to loose; *O malè concordes nimiâq; cupidine cæci sanguinis*, O cruell Professors, how evilly doe these your conditions, agree with the Gospell which you professe? How strangely hath the thirst of bloud put out the Eyes both of grace and nature in you? Here are *bella plusquàm civilia* indeed, Warres worse then Civill, nay more then barbarous; *jusq; datum scelerì*, and priviledge given to *wickednesse* under pretence of *Godlinesse*. O unhappy *England*, that hast been the Mother of such Monsters: *Caucasus* and *Lybia* must now give place unto thee. O that I were able to bewaile sufficiently thy present miseries, which thine ungratious Children have brought upon thee, and still do labour to perpetuate in thee, I shall take up only the words of *Lucan*, as most proper to thee.

Luc. lib. 2.

Nobilitas cum plebe perit: latèq; vagatur
Ensis, & a nullo revocatum est pectore ferrum;
Stat cruor in templis multaq; rubentia cæde
Lubrica saxa madent, nulli sua profuit ætas.
Non senis extremum piguit vergentibus annis
Præcipitâsse diem: nec primo in limine vitæ
Infantis miseri nascentia rumpere fata.

Thy Noble and thy vulgar bloud
The cruell sword doth spill,
It spares no persons great or good
In every place to kill;
Thy saered Temples are defil'd,

With

With heaps of ſlaughter'd men,
Whoſe ſtreames of purple gore have ſpoyl'd
The ſtones, that bluſh agen.
Youth nought avayles from death to free,
Nor can age pitty crave;
The gray hair'd Syre muſt tumbled be
With ſwords into his grave;
The wretched Babe that's newly ſprung
From wofull Mothers wombe,
Muſt 'gainſt the pikes, or walls be flung,
And ſcarcely deign'd a tombe.

And theſe (O *England*) are the workes of thine owne unnaturall and rebellious Children; even of thoſe that have been oft *intreated, by thy Religious King*, to give thee but *leave* to enjoy thy wonted Happineſſe: O what reall obſtructions that hindred thy good, might not they moſt eaſily have removed, by keeping in the pathes of *Chriſtian Loyalty?* what bleſſings could they have wiſhed from an indulgent Father, which have not been *tendred* them by the King? nay how frequently, both by requeſts and proffers of occaſions, hath He even *courted* them, to tye their Country to themſelves, for ever, in love and affections? How hath Soveraignty *ſtooped* below it ſelfe, for ſecuring the Subjects *felicity*, offering Bonds (as it were) to ingage it ſelfe even unto *captivity:* but alaſſe alaſſe — *Civilia bella, Geſturi, metuunt ne non cum ſanguine vincant,*

theſe Savage men, having a purpoſe to wage a Civill Warre, were afraid to prevaile *without doing miſchiefe*, or *to conquer without blond: ſed quis furor ô cæci ſcelerum?* what ſtrange madneſſe to act evill hath ſeized upon your ſpirits, O you blind men? what can you imagine will be the concluſion of theſe courſes? will Bloud yeeld you benefit? will Warre afford you wealth? will that which you make yours by violence, dwell long with you? Have you no Bowells left in you towards your bleeding Mother, your native Country? O behold, behold in one place, a *wofull Brother* ſtands weeping over his dead Brother, whom himſelfe perhaps hath kill'd by your incitements; in another, ſee a *diſtraughted Mother* tearing her Hayre, and rending her heart, for the Children of her wombe, who by your meanes and ſetting on, have ſlaughtred one another, and *Rachell-like* can receive no comfort, *becauſe they are not*: ſee here a

loving friend, embalming with teares his friends body, or rather bedewing his Cheeks, because he cannot among those heaps of mangled Corples discerne or know the body of his friend, that the might imbalme it: see there many *desolate Widdowes*, pale and wan, wringing their hands, and continually lamenting, the losse of their dearly beloved Husbands, whom you have exposed to destruction: Behold yonder a *raging Father*, (from whom you have violently taken the staffes of his Age,) ready to send out his soule, after the soules of his Children, murdered by you: O know it, that the Curses of *Brothers*, *Friends*, *Mothers*, and *Fathers*, *Widdowes*, and *helplesse Children*, are all throwne upon you, in the bitternesse of their spirits: and thinke you that Heaven will be ever dull to such motives? O remember (I beseech you) at length remember, and let M. *Marshall* (that unhappy instrument of provoking to this unnaturall Warre) remember too; that speech of God to *Cain*, *Gen.* 4. 10. *The voyce of thy Brothers blood cryes unto me from the Earth*; and no sooner the cry comes, but the curse followes in the next words: *now therefore thou art Cursed from the Earth*; and immediatly after, *a Vagabond and a Runnagate shalt thou be on the Earth*. Or at least let M. *Marshall* remember his owne doctrine; that *Babilon must drinke of the same cup, that she hath made Gods people to drinke of*, And let him consider, that if he and his Faction be found to be *Babilon* (according to their bloudy doings or intentions,) in Gods account: then their *little Children*, and M. *Marshalls* among the rest, by some desperate Ruffians, (whom for his sinne God may permit) *shall be pricked upon speares poynts, or have their braines dashed out against the walls*: which barbarousnesse and inhumanity, from his *Children*, I beseech God in mercy to divert, by giving to him (their Father) the grace of true repentance, and a spirit to recant his erroneous and bloudy doctrine.

And so I come to his third *Scripture*, whereupon I shall be but briefe, because in the same, he is not so extravagant as in the two former. It is taken out of *Mat.* 25. *v.* 33, 34, *&c.* where the *day of Judgement* is described, and the manner of Christs proceeding then. And the thing which M. *Marshall* noteth thence for his purpose (as he taketh) is.

That the reward or punishment (I use his owne words) *shall then be dispensed to all men, as they did or did not, help and succour Gods*

Church

Church and people in time of need: to the one ſide, come ye bleſſed receive the Kingdome prepared for you, *for you viſited my Church when it was ſick; you gave meat to my Church when it was hungry: you gave my people drinke, when they were thirſty, you took them in, when they were ſtrangers; you cloathed them when they were naked; you came to them when they were in Triſon; in as much as you have done it unto theſe, even unto one of theſe, you have done it unto me.*

Let us here obſerve by the way, before we proceed, that the bleſsing ſhall not (by M. *Marſhalls* own confeſſion) be pronounced unto them that did put the Church into a deſtructive ſickneſſe, or did perſecute thoſe that would have *viſited her,* and uſed means for her recovery, nor yet to them that took away from the Members thereof, their *meat, drink,* and *cloathing*; which God in his provident goodneſſe had beſtowed upon them: 'tis not ſaid *come ye bleſſed and receive the Kingdome,* to them that had turned the Church of God out of her poſſeſſion; that had caſt the Miniſters thereof into Priſon; that did baniſh, perſecute, and Plunder, all that lov'd the Church; or had ſent reliefe unto her in her comfortleſſe and ſtarved condition: And therefore upon what grounds Mr *Marſhalls* faction can expect, *come ye bleſſed and receive the Kingdome,* ſhould be ſpoken unto them, I cannot ſee. Indeed their patience will not give them leave, to ſtay for to receive a Kingdome, till *Come ye bleſſed* be pronounced, they will have a Kingdome at their diſpoſall before hand, though it coſt the lives of an hundred thouſand men; nor ſhall Chriſt need to prepare a Kingdome for them, who contrary to his word: will, (if they can) provide one for themſelves in this world, which will be more ſuteable indeed, to their ſpirits, then that other can be, which Chriſt ſpeaks of, and lyes (indeed) in a world to come. But to proceed with M. *Marſhalls* quotation: *on the other ſide* (ſaies he) *Chriſt ſhall ſay,* Goe ye curſed. *Why are they curſed? I was hungry and ye gave me no meat, I was thirſty and ye gave me no drinke, I was a ſtranger and ye took me not in, naked and ye clothed me not; ſick and in priſon and ye viſited me not: verely I ſay unto you, in as much as ye did it not to one of theſe little ones ye did it not to me: as if the Lord at the great day, did take notice of nothing but what the Carriages of all people have been, to, or againſt his Church and Children,* thus M. *Marſhall.* And indeed he ſpeaks well, at that great day God takes notice of nothing ſo much, as of the carriages of People to or againſt his Church and Chil-

Children: and therefore doubtleſſe, if *Go ye curſed*, ſhall be ſaid to thoſe that have omitted theſe duties of Charity to Chriſt, in his Members; when he was *Hungry*, *Thirſty*, *Naked*, a *Stranger*, and a *Priſoner*: then thoſe that have put Chriſt into that Condition, that have made him *Hungry*, *Thirſty*, *Naked*, a *Stranger*, and a *Priſoner*, ſhall never ſcape the Curſe: wherefore, let M. *Marſhall*, and all his faction with him, look over his quotation againe, before they make application of it.

And let all men elſe look over it too, before they enter Covenant, to help or aſſiſt theſe men; for if theſe ſhall be found in Gods account to be none of his Church and People, but rather the Enemies, and the ill uſers of them: and ſhall for the ſame have, *Go ye Curſed* pronounced upon them; I doe believe that thoſe who have aſſiſted them, or *aſſociated* with them; ſhall be bound up with them in the ſame *Curſe*, and ſtill keep them Company.

But perhaps, ſome may here marvaile, that M. *Marſhall* ſhould alleadge a Scripture, which ſeems ſo cleerly to exelude his own *faction* (in regard of their conditions,) out of the *ſtate of bleſſedneſſe*, and to involve them under ſo great a *Curſe*.

In way of Anſwer to this, I will tell you, what I have a long time obſerved in ſome Miniſters, of M. *Marſhalls* faction, and neer acquaintance; (though for himſelfe I muſt confeſſe I never (unleſſe now,) ſaw any cauſe to ſuſpect him guilty thereof; but before this Rebellion began, I have alwaies and in all things obſerved and found him, for my part, and thereupon judged him, to be a moſt Honeſt, faithfull ſincere hearted, plain dealing man,) but I ſay I have obſerved it in ſome others, that it was their Cuſtome, to Preach moſt often ſuch *doctrines*, and to quote ſuch *Scriptures*, as thoſe who beſt knew them, did conceive, were moſt directly againſt themſelves; and to propound ſuch leſſons, for others learning, as themſelves were fartheſt from, in their own practice: for example, the moſt *proud* of them, would beat moſt againſt *pride*, and preſſe oftneſt the duty of ſelfe deniall; the moſt *malitious* would preach moſt againſt malice, and perſwade to the practice of love and charity; the moſt *covetous* would inveigh moſt bitterly againſt worldly mindedneſſe; and the moſt *Rebellious* (as hath ſince appeared) would be moſt fervent and zealous in Preaching for Paſſive obedience. Now whether they did hereby think, to hide from the publique, their own diſpoſitions, and to gaine from the world an opi-

nion

nion of being fartheſt from theſe vices, which indeed they were moſt guilty of; and moſt addicted unto thoſe vertues, whereto they exhorted others; or whether they did it, to any better ends or purpoſes, I leave it at this preſent, to the Iudge of all ſecrets to determine. So whether M. *Marſhall* by his quoting this Scripture, doth think to hide the conditions of his faction, from the ignorant vulgar; who are more apt to judge of the tree by the *leaves*, then by the *fruit*: and to think that if men ſpeake and quote Scripture, againſt *Hardheartedneſſe*, *Cruelty*, *Injuſtice*, and *wrongdoing* to Gods Church, though themſelves practice the ſame things; yet they ſhall not be accounted tranſgreſſors of Gods word, becauſe it will rather be thought, that they to whom theſe abuſes are offered, (by theſe Scripture ſpeaking men;) are none of Gods Church and people, but of that race or ranke rather, that the *Cananites* and *Amorites* were of, whom God commanded his people to root out of their Habitations: I ſay, whether this was M. *Marſhalls* intention or no, when he alleadged that Scripture, I leave to *God* and his own *Conſcience* to determine: only withall, if his *Conſcience* chance to recoyle upon him, I would have him remember that of the Apoſtle, *Rom.*2.1. *Thou art inexcuſable O man, whoſoever thou art, that judgeſt another* (for offering thoſe abuſes, or for ſhewing thoſe neglects to the Church of God,) *to be under the Curſe, for wherein thou judgeſt another, thou condemneſt thy ſelfe, for thou that judgeſt doeſt the ſame things.*

Yea, but (indeed) ſome will ſay here lies the difficulty: how ſhall we know in theſe diſtractions, on which ſide is the *Church* and *People of God?*

To reſolve this queſtion, I ſhall note ſome paſſages, wherein the conditions of Gods people are hinted to us from this Sermon of M. *Marſhall*, (from whom I ſhall never willingly diſſent, but only where he diſſents from Gods truth;) and beſides, what is of his, may be of more credit with ſome, then what is proceeding from another man, only firſt I think theſe few grounds will be granted by all.

1. That all particulars on both ſides are not of the *Church* and *people of God.*

2. That God hath been wont to make uſe of *wicked men*, to defend and aſſiſt his Church, and people: the *earth helped the woman*, *Rev.*12. they may have their ends, and God hath his.

3. That when God doth defend, and restore his *Church*, by the most notoriously *wicked men*, or by the most unlikely means; then is his own arme and hand more visibly apparent in the eyes of the righteous.

4. That some in all Ages, have boasted themselves most to be the *Church and People of God*, and yet have been none of that true number, witnesse the *Pharises*, *Arrians*, *Donatists*, *Papists*, *Anabaptists*, and those that in *Ieremies* time cryed out *the Temple of the Lord*, &c.

5. That Hypocrites, who have *pretended* most holinesse, have of all enemies been the most *cruell* and *deadly*, that ever the Church hath had; as appeares; by our Saviours continuall Preaching against them, and laying them open, and their bringing him to death.

6. That Christs *true Church* and People, are indued with his *true spirit*, are conditioned like him, and do walke in those wayes wherein himselfe did go before them, this M. *Marshall* witnesseth pag. 19.

7. That the way which Christ walked, and which his *true Church* must and doe follow him in; is set downe plainly in holy Scripture, and not to be taken up from the *Traditions* or *Opinions* of men.

I hope no man can or will deny the truth of these particulars. Now I shall give three or foure notes of the Church, and people of God, which M. *Marshall* himselfe doth seem at least to hint unto us.

1. The Church and *people of God* have most commonly been, a *distressed* and *an injured people*, a people that have needed help, even of *meat*, and *drinke*, and *cloathing*, a people, that have been like *Strangers* excluded, and thrust out of their owne possessions, (as the *Lords Annoynted*, and many of His faithfull Nobles and Subjects at this time are,) a people that have been wont to be *banished*, from their owne homes, or cast into *Prisons*, (as the Ministers of the Gospell, and other Christians at this time be, by the Rebellious Faction) they are a people so *darkned* with Afflictions, and so *obscured* with slanders and reproaches; *that the very righteous themselves*, (their owne Brethren) *whose study it is to doe all the good they can to the Saints*; *shall not know when they have helped them*, as M. *Marshall* informes us in the 14 *Page* of his Sermon: *when* (saies he) *Christ shall say to them come ye blessed you fed me, you cloathed me, you visited me; they shall Answer: Lord when saw we thee, hungry, or thirsty, or a*

stranger

ſtranger, or naked, or ſicke, or in priſon, and adminiſtred unto thee: M. *Marſhall* alſo in the next *Page*, doth tell us, that *the ſervants of Chriſt are poor abjects, ſuch as are made the offcouring of the world: Clouts, ragges, or wiſpes to ſcowre withall* (as *Jeremy Burroughs* in his Book called the *Glorious name of God*, &c. *Page* 21. calls and reckons of thoſe that take part with the King.) In a word the people of God, are ſuch who as they are thruſt downe *lower* in the world, then by right their place is: ſo they are more *lowly* in their thoughts then others be: they doe not deſire to *greaten* themſelves, with that which belongs to other men; to get the *Militia* of Kingdomes, and the *Navyes* of Nations into their hands; they doe not uſe to *hunt* Kings, and Princes up and downe in their owne Kingdomes, that they may *kill* them and *deſtroy* them: they uſe rather, to be thoſe that are hunted and perſecuted by others, and thence are called, the *perſecuted flock of Chriſt*: This I take to be one marke of the true Church and people of God: and M. *Marſhall* (I hope) unleſſe he will eate his owne words, cannot deny it.

2. The Church and people of God (as M. *Marſhall* inferres, *Pag.* 15 & 16.) *as they account Gods cauſe theirs, ſo like Jehoſophat they betake themſelves to prayer in the time of their diſtreſſes, and ſeeke help from God*: they doe not (as ſome of old did,) ſend to *Ægypt* for helpe; nor (as ſome of late have done,) ſend to *Scotland* for aſſiſtance: uſe any indirect or unlawfull meanes: they dare not play the *Achitophells*, or *Machivellians*, or *Devills*, to raiſe up Combuſtions and Warres in all Nations, to break Peace and unity among Chriſtians, to the end that their own deſignes may ſucceed the better at home; they dare not doe any evill to others, that good may come thereby unto themſelves; nor doe they in any ſort allow of that diſtinction which one of M. *Marſhalls* Auditory did make (with the approbation doubtleſſe of ſome fellow Members,) *that though evill may not be done to further the private good of any man, yet to further the publique Cauſe it may*. No the People of God dare not be ſo wiſe, as to uſe any meanes, but what they may with confidence from the word, expect Gods bleſſing upon: for *Gods People* reſt chiefly upon God for helpe: they live by faith, *accounting* (as M. *Marſhall* ſaies) *the Battaile not theirs but Gods, whoſe cauſe is united to the cauſe of his people: when Aſaph* (ſaies M. *Marſhall*) *had laid downe the Churches ſufferings, Pſal.* 74. *the pulling downe of*

their

their Synagogues, the waſting of their Country, the reproach and ſcorne caſt upon them by their enemies, he doth, v. 22. *&* 23. *intereſt God in all this.* From which quotation of M. *Marſhalls*, we may alſo note for our purpoſe, (by the way,) that the *pullers* downe of Churches, the *waſters* of their Country, the *caſters* of reproach and ſcorne upon their betters, are the Enemies of Gods Church, and people; and ſo alſo of himſelfe; indeed the Pſalmiſt in plain words calls them Gods adverſaries. *Thine Adverſaries roare in the midſt of the Congregations, they ſet up their Banners for tokens, they breake downe the carved worke in thy Temples with Axes and Hammers, they have ſet fire upon thine Holy places, and have defiled by caſting downe the dwelling place of thy Name; yea they have ſaid, let us deſtroy* (kill, ſlay, and deſtroy) *them altogether, thus have they burnt up the Synagogues of God in the Land.* Now from this place of Scripture ſo happily quoted by M. *Marſhall* we learne; that the Authors of ſuch actions or expreſſions may be concluded to be the Enemies of Gods Church and people; yea M. *Marſhall* helpes us in this Collection too, *Pag.* 18. of his Sermon, where he pronounceth this ſentence: *They muſt needs be bleſſed that ſerve the Church, and he muſt needs be curſed that deprives it of its dues.* And who theſe are that doe ſo, I leave to every mans owne obſervation to determine.

3. *The Church and people of God* (as M. *Marſhall*, *Pag.* 16. inferres unto us) *are they that maintaine the good cauſe*; and (ſaies he) *when Davids cauſe was good, his adverſaries muſt needs be evill, and then he could foretell*, that *they ſhould be aſhamed, and brought to confuſion, cloathed with reproach and diſhonour who oppoſed themſelves againſt him*: which indeed fell out accordingly upon all that pack of Rebells and Traitors, that conſpired againſt the *Lords Annoynted*, to pull him from that honour whereto God had advanced him: *Achitophell* hang'd himſelfe, and a Tree hang'd *Abſolom*, and twenty thouſand of their followers, that did *aſſociate* with them, were ſlaine in a day: And *Sheba* afterward who trod in their rebellious ſteppes againſt the King, had his head ſevered from his ſhoulders: and therefore M. *Marſhall* was in the right alſo, for that particular.

And then that we might the better know the *good Cauſe*, he gives us two markes of it, which alſo may be allowed of: the *good Cauſe* (ſaies he) *which is Gods Cauſe, is a noble Cauſe, and a ſucceſſefull Cauſe*: and therein he ſpeakes right for the King. For

1. The

The Kings cauſe is a *noble cauſe*, not onely in reſpect of his *Royall* ſelfe whoſe cauſe it is, and in reſpect of thoſe *Noble* Perſonages, that are agents in it; but alſo becauſe it is not for a *triſle*, or a thing of no great Conſequent, but even for a *Crowne*, (which according to Maſter *Marſhall's* judgement in that place) doth *enoble the cauſe*: the Kings cauſe ſure is for no leſſe then for a *Crowne*, and for to keepe the Dominion of three Kingdomes, which the Lord of Heaven and Earth hath intruſted him withall. He would ſtill hold his Soveraignty onely and immediately from the Lord, but they would have him acknowledge his dependance upon themſelves, and if he would but ſo farre deny God, and debaſe himſelfe as in that manner to worſhip them, they tell him as one did once our Saviour,) *all theſe will we give thee*, or *wee'l make you the moſt glorious Prince in Chriſtendome*; but the King like a good Tenant maintaines the right of his true and old Landlord the glorious Lord God: therefore his cauſe is a *noble cauſe*, 'tis *Gods Cauſe*, and ſaies Maſter *Marſhall*,

2. *Gods cauſe is a ſucceſſefull cauſe*; in the end or finall iſſue, it will prove ſo, for a while the malignant Church may prevaile againſt the good, and an *ill cauſe* may have the better; and then *that* ſhall be called *good*, *ſalix & proſperum ſcelus virtus vocatur*; and the *good cauſe* failing in the execution will have the denomination of *bad*: and therefore I beleeve their great *Major Crommell* was in the right, when he ſaid, *if we prevayle our oppoſers will be acounted the grandeſt Traitors to the ſtate, that ever were, and be uſed accordingly; but if the King prevaile, our undertaking will be judged the moſt horrid and blacke Rebellion that ever the ſunne ſaw.* If therefore we will judge by the event we muſt ſuſpend our ſentence, till all be done; the *good cauſe*, like good men, growes illuſtrious by degrees, as the *ſunne ſhines more and more bright toward the perfect day.*: as the waters of *Siloe* run, ſo doth *Gods helpe* often come to his people; *ſlowly* but *ſurely*, and though ſucceſſe of late, hath in ſome places favoured the Kings Enemies, for the ſins ſake of us his followers: yet I thinke Maſter *Marſhall* cannot deny, (if he doth but remember,) that the King hath thriven ſomewhat, ſince himſelfe went downe with the Army towards *Nottingham*, with this opinion in his heart, and theſe words in his mouth for the incouragement of his Companions:

that the King might fly from place to place for a little while, but there is no remedy, he must yeeld, and come in at last; he cannot possibly withstand our great forces. And I doubt not (through the the mercy of our ſtong, our juſt, and holy God,) but in the end Maſter *Marſhalls* quotation in his 17 pag. from *Eſa.* 44.17. will be evidenced to be true, *no weapon can proſper that is formed againſt it* (the Kings cauſe) *and every tongue that riſes up in judgement againſt it, ſhall be condemned.*

Fourthly and laſtly, we gather from Maſter *Marſhall* pag. 18. *that thoſe who be of the Dragons Army, of the Church maligant that have* (as in pag. 20.) *their names in the Dragons muſter books,* are none of the Church or people of God: And herein he ſpeaks moſt truly alſo. But how ſhall we know who they are? Maſter *Marſhall* (like a freind) helps us in this too, in the ſame place, *viz.* the later end of the 18 pag. by his quotation of 2 Scriptures.

The firſt is *Prov.* 30.17. *the eye that mocketh at his father,* (and the King is *Pater Patriæ* a common or publique father) *or deſpiſeth to obey his Mother,* (the *Church of England* is our *mother,* that hath brought us forth to God) *the Ravens of the valley ſhall picke it out*; that is, (as if he had ſaid,) ſuch a one is heire of the curſe, as being one of the *Church maligant*, and none of Gods people.

The ſecond Scripture is, *Rom.* 9.2,3. *Paul* (ſaies Maſter *Marſhall*) *thought it no more then his duty, when he had great heavineſſe and continuall ſorrow in his heart, and could wiſh himſelfe accurſed from Chriſt, for the good of his brethren, his Kinſmen, who were Iſraelites:* whence we gather that they who are ſo farre from thinking it their *duty* to be ſo affected as Saint *Paul* was, for the welfare of their brethren and Countrimen; that they thinke it their *duty* rather, and make it their endeavour to deſtroy the ſame; are directly of the *Dragons Army*: And theſe are they, who have ſet their Countrimen and Brethren in a moſt bloudy Combuſtion againſt each other; and have forced upon them moſt *accurſed oathes*, to the ruine of their ſoules for ever. For I verily beleeve, that let it be well conſidered, it well be yeilded, that their *Horrid Covenant*, which they have inforced, and (as they ſay) now made it death to fall from; is *virtually* as true, and as perfect *a God damne me*, as ever proceeded *verbally* from the mouth of the moſt diſſolute *Cavalier*.

But

But againe, Maſter *Marſhall* befreinds us farther, by binting to us another marke, of one that belongs to the *Dragons Army*, *pag.* 19. towards the end thereof, where he ſaies, *that Gods ſpirit dwelling in all his Saints.* (*i.e.* in all that belong to Chriſts Army) *works the ſame ſpirituall diſpoſition in them: namely, as was in Chriſt their Captaine*; and that was a meeke, milde, merciſull, an obedient, patient, and peaceable diſpoſition: from which ſpeech of Maſter *Marſhall*, it may be inferred by the rule of Contraries, that the *Dragons ſpirit*, dwelling in all that belong to his Army, doth worke them to be of his diſpoſition; and that is, to be *bloudy, cruell, barbarous, contentious, rebellious, hating peace*, delighting in *killing, ſlaying*, and *deſtroying*, yea of *infants*, and *ſucking babes*: therefore when we ſee or diſcerne theſe conditions in any men, we may conclude them to be of thoſe that have their names in the Dragons *muſter booke.*

And indeed beſide theſe helpes, which Maſter *Marſhall* hath afforded to us; for the diſcovery of the members of the *Church malignant*, the *Dragons* ſouldiers, himſelfe in his firſt uſe, *pag.* 21. very honeſtly, out of Scripture deciphers them unto us: I'le give you his very words: He ſaies,

1. *They are ſuch as ſet themſelves, and take councell againſt the Lord* (his Church) *and againſt his Anointed* (his King,) *digging as deepe as Hell for Counſell to doe all the miſchiefe they can.*

2. *They are ſuch as with* Balaam *doe what in them lies to Curſe for reward, the Children of the moſt High*, (thoſe of whom God hath ſaid, ye are Gods,) and for *very malice to raile upon them and revile them.*

3. *They are ſuch as with* Edom *looke upon the Affliction of* Iſrael, *rejoycing over them in the day of their deſtruction, ſpeaking proudly in the day of their diſtreſſe, crying out againſt* Jeruſalem (or the places of Gods worſhip) *downe with it, downe with it, even to the Ground.*

4. *They are ſuch as with* Amelecke *ſmite the Hindmoſt of Gods Church, all who are weake and feeble*, (not ſparing ſucking babes or harmeleſſe infants) *when they are faint and and weary, loaden already with afflictions, adding ſorrowes to their burden*; (as thoſe who turne women and Children out of doores, when they have taken away their maintenance, and banished or impriſoned the maſters of the family.)

5. *They are such as with* Sanballat *and* Tobiah, *are grieved, when any are found to doe good* (or to be faithfull in *Israel*, whom they will punish more then they will an Hundred Knaves, because they are more serviceable to God, and prejudiciall to them then so many.) *and thus they endeavour* (saies Master *Marshall*) *to hinder the building of* Sion (or of peace,) *and to further the repairing of the walls of* Babylon, (or of Confusion.) Now all these sorts of men, Master *Marshall* most truly calls, θεομάχοι, fighters against God, and saies, 'tis *the fittest appellation that he knowes for them*. And thus Master *Marshall* hath helped us with markes and tokens to know both the *people of God*, and the *Dragons Army* by: And I wish that all people in their secret thoughts would consider of this matter, and of what hath beene noted from Master *Marshall's* Sermon, and it will easily be suspected on which side those that he pleads for doe *militare*. And so I end my third Section.

Section IV.

In which is breifely expressed the rest of Master Marshall's *Sermon with the explication and rectification of some particular passages therein.*

And now I have done what at first I undertooke, *viz.* to vindicate the Scriptures of God, (those three in speciall. *Jud.* 5. 23. *Jer.* 48. 10. and *Psal.* 136. 8, 9.) from the *misapprehensions, misinterpretations*, and *misapplications*, of Master *Stephen Marshall*: the rest of his Sermon, which is in way of use; and indeed for the most part more suteable to the duty of the day, then the text it selfe was; (being chiefely an exhortation to helpe the Church of God, and to pray) I shall but breifely passe over, for I confesse, taking the Church in the right sence, his words are much unto the purpose. I'le note onely his Method, tell you summarily what he saies, and here and there put in a word, for explication or rectification, and so conclude with Master *Marshall*.

First, He reproves *Newters, pag.* 22. whom he likens unto the *Samaritanes that feared the Lord and served their Idols*, (as indeed is the fashion of too many amongst us) *feare the King*, (at least say they doe) *and serve the Parliament*, (as they call it:) But (as he saies

ſaies, *God will one day ſay of theſe, they love not the Lord*, ſo may the King ſay one day of ſuch, *they loved not him*: Now Mr *Marſhall* notes well, that his text doth *Curſe all them who came not out to helpe him, as well as thoſe who came to fight againſt him. And our Saviour at the laſt day will as well denounce*; *Goe ye Curſed, againſt them who gave them not bread, when they were hungry, as againſt them who plucked their bread away from them, for in this caſe 'tis a certaine rule, He that is not with me, is againſt me*: Theſe *Newters*, *pag.* 23. he devides into two ſorts: and ſayes.

1. Some are *Newters out of policy*, whom he compares to *Zebah* and *Zalmanah*, *that would firſt ſee what would be the event of the warre, before they diſcovered themſelves*; and to theſe he hinteth, that if his ſide prevaile, (*which God forbid,*) they *ſhall be rent with Bryers and Thornes, have their houſes beaten downe, and themſelves ſlaine as* Zebah *and* Zalmanah *were*: (let ſuch Newters marke that, and give their timely aſſiſtance to their Soveraigne.)

2. *Some are Newters out of ſloathfulneſſe, and careleſſeneſſe; who are indifferent* (as he ſaies) *whether the Beare bite the Dogge, or the Dogge bite the Beare*, and theſe he reſembles to the men of *Jabeſh Gilead, who* (*when all the Tribes had bound themſelves by oath againſt Benjamin*) would not enter into the *Aſſociation* with the reſt: *for which* (as he notes) *it coſt them deare, even their owne Heart bloud in the Concluſion.* But here it muſt be remembred by the way, that that *Aſſociation* was not againſt any Soveraigne King, to whom they had ſworne *Allegiance*; nor againſt the minde or without the Conſent of any ſuch a one; for indeed (as yet) they had none ſet over them, but their prime Governours whom they were to obey, did call them unto it: and therefore the caſe and condition of any amongſt us, cannot hold Paralell with theirs, (as haply Maſter *Marſhall* would inſinuate,) nor can they juſtly be terrified thereunto with that example.

Then Maſter *Marſhall* comes to his ſecond uſe, which is for *Exhortation*; to give up our ſelves to the ſervice of the Church, his motives thereunto are three, from *Gods Honour*, from our *relation unto the Church, and the Churches gaine*, and from *our owne good, both inward and outward*: all which motives may well ſerve to ſtirre us to give up our ſelves to the ſervice of *Gods Church*, and cauſe, now managed and maintained by the *King* our Soveraigne.

1. *The Honour of God* commands us, for hereby we ſhall ingage our ſelves, to maintaine the Act of *Gods wiſedome*, who hath placed the King (of all other men in the world) to be his Anointed, and Vicegerent over us.

2. *Our relation to the Church* requires it, for as we are members of the body, our care muſt be to defend the Head, and uphold the Body it ſelfe, which the Enemies endeavour alſo to diſſolve. Maſter *Marſhall* tells us, (from the obſervation of *Politicians*) that *Common-wealths uſually thrive when private Subjects are Common wealths men*: He ſaies indeed but *uſually*, not alwaies: for I am ſure our Common-wealth was never ſo weakened and broken, as it hath beene of late, ſince *private wealths men*, have taken upon them to be *Common-wealths men*. But I dare ſay, that the Church hath alwaies beſt thrived, when *private* men in their *proper ſphears* have proved themſelves good *Church men*; and had thoſe amongſt us done ſo, they had doubtleſſe prooved better Common-wealths men too, then they are, however they doe conceit of themſelves; both *Church* and *Common Wealth* had fared better, had they in publique matters beene leſſe buſie.

3. *Our owne good* perſwades us, to give up our ſelves to the ſervice of the Church, we ſhall gaine three things by it, *inward peace, outward Honours and a great reward*, ſaies Maſter *Marſhall*.

1. *Inward peace, which alwaies is then greateſt, when we have done any thing for the benefit of the publique.*

2. *Honour before God and man, for to have an influence*, (as Maſter *Marſhall* ſaies well) *into the welfare of many, is not onely noble, but alſo Angelicall, yea divine: 'tis to imitate God himſelfe, who above all things, minds the good of Sion*: that is, the peace of his Church. Saint *Paul, Rom.* 16. commends many, *that they laboured much in the Lord i.e.* in the waies and workes of the Lord: (which are waies of obedience and workes of mercy,) not of rebellion, ſtrife, and cruelty: And Saint *Paul gloryed* (as Maſter *Marſhall* notes) *in this, that he laboured more aboundantly then others*; (*viz.* to make peace among men, and to plant the doctrine of faith and patience in men:) and he ſaies, *he became all things to all men, that he might ſave ſome*, (not deſtroy ſome,) no he wiſhed in another place, that *they were cut off that did ſo*: cut off, not by Maſter *Marſhall's* bloudy ſword: but by Excommunication.

3. *A*

3. *A great reward we ſhall gaine to our ſelves in this life, Houſes and lands an* 100 *fold, for what we looſe,* (ſaies Maſter *Marſhall*) (perhaps he meanes, out of the eſtates of others) *and everlaſting life beſide.*

But I dare aſſure *everlaſting life*, if we endeavour in *Gods way*, and *ſufficiency* here, at leaſt *contentednesſe*, which is equivalent, and thus much breifely for the motives.

After theſe Maſter *Marſhall* laies downe directions, how we may be able to doe this ſervice for the Church: and firſt he ſhews, what is *requiſite* to *fit* and prepare us to doe the Church ſervice, and the meanes he laies downe are three: *Godlineſſe, ſelfe-deniall*, and *Love*.

1. *Men muſt be Godly*: And O that we Miniſters on the Kings ſide, could be meanes to worke this Condition in the hearts and lives of all His Majeſties Souldiers: I dare ſay the ſervice would be better done, and their endeavours would in many places be more ſpeeded with a bleſſing.

2. *Men muſt deny themſelves*, not ſeeke their owne ends, nor proceed in their owne wayes, when once they appeare ſinfull in themſelves, or to others detrimentall; I wiſh Maſter *Marſhall* (if he had beene in earneſt) had beene ſo happy, as to have perſwaded all and every of his Honourable Auditory, to the practiſe of this point, which (as himſelfe affirmeth rightly) is the A. B. C. in Chriſts Schoole: But alas the whole nation feeleth to its ſmart; that he hath beene as unſucceſſefull in teaching this firſt Leſſon, as my ſelfe and others have beene in preſſing of the former, which is a doctrine of an higher forme, and of farther proficiency.

3. *Men muſt love the Church*, indeed love will make men labour, and the labour of love is the beſt labour, and moſt pleaſing unto God. But though our ſpeciall love muſt be unto the Church, yet we muſt love others too, even thoſe that yet are enemies to us; and of a differing opinion from us, yea though yet out of the ſtate of grace it ſelfe; and ſo love them as we may allure them, we muſt not be bloudy or Cruell to them, Maſter *Marſhall* I obſerve ſpeaks 2 or 3 times of love in his Sermon, but it is only of love to *the brethren*, that is (as may without breach of Charity be ſuppoſed) to thoſe of his owne ſide and faction; as for other men

though

though of the ſame *Nation*, perhaps *Nature*, brethern of the ſame Parents, they may be ſet at odds, and tempted to hate or kill each other, (for ſuch hath beene the practiſe of ſome of them, that talke much of love to the brethren, But I affirme from Gods word; that our hearts muſt be ſeaſoned with love unto our enemies, inſomuch that we muſt, after the example of our *Saviour*, and our *Soveraigne*, both truly deſire, and by our gentleneſſe, endeavour their good: and this love as proceeding from a ſelfe-denying ſpirit, is of all moſt *acceptable* to God, and moſt *ſerviceable* to his Church. After this Maſter *Marſhall* proceeds in his method to ſhew what the freinds of the Church thus prepared muſt do, He ſaies

They muſt firſt informe themſelves, what the wants of the Church are, and ſympathize with them, inquiring wherein they may be helpfull, and then he ſhews well, that *ſomewhat muſt be done to God for it, and ſomewhat muſt be done from God for it.*

Somewhat muſt be done to God for the Church, and that is ſaies he *wemuſt pray for it; for God hath not promiſed to do any thing without prayer, but he will do all things by it*: and herein (to the ſhame of many that pretend themſelves for the King, I muſt needs ſay, they are moſt extremely, and moſt Atheiſtically defective. His Sacred Majeſty, in the piety of his ſpirit and confidence in God, hath ſtrictly commanded *faſting* and *prayer*, yet what is there practiced in many places by many people on that very day, but drinking, and ſwearing, yea (and by ſome that ſhould give better example) *playing at Cards*? How empty are Gods houſes, and how full are Alehouſes? But *good Lord lay not this ſinne to the charge of thine Annoynted, or of thoſe that are truly and conſcientiouſly for him.* But hence, hence, it is, that the righteous cauſe lyeth ſo long in the Sudds, for did we pray better, *our enemies would ſoone be turned backe. this will I do for you, howbeit I will be ſought unto for it by the houſe of Iſrael, ſaith the Lord God.*

Pſ. 56 9.
Ezek. 36. 37.

And here by the way Maſter *Marſhall* exhorted his Auditors unto another good duty; and that is to *prize and eſteeme of ſuch, as have the ſpirit of prayer*; which alſo is too much neglected, by many, in ſome of the Kings quarters; for as Maſter *Marſhall* ſaies truly (to whom I conſent:) *to pray is not to read prayers, or to ſay prayers, or to ſing prayers, or barely to conceive and utter prayers; but*

but 'tis a powring out the ſoule to God, with purity, faithfullneſſe, fervency, humility and conſtancy, and thoſe that can thus pray, are (as he well) the very *Chariots* and *Horſemen of Iſrael*. But alas, I ſay, how extremely are ſuch men ſlighted, and ſcorned by many amongſt us, inſomuch that if injuries, or abuſes would drive them all, (as they do too many) from the Kings ſide, and from their Allegiance, His Majeſty ſhould ſcarce have one praying man in ſome of his quarters; The Rebells by their wicked pretences, have brought Religion into ſuch extreme ſuſpicion, as that many amongſt us, who know not themſelves what true *Piety* and *Religion* meaneth, do thinke it impoſſible (as I ſuppoſe,) that any man ſhould be both *religious* and *loyall*, : but let Atheiſts, and prophane men know, that our *Loyalty* is of a better kind then theirs is; for it is ſo ſtrengthend by *Religion*; that all the injuries and reproaches, which the *Rebells*, the *Divell*, and *themſelves* together can heape upon us, or dart againſt us, ſhall never be able to enervate, or weaken it in us : but I returne to Maſter *Marſhall*, who ſayes.

2ly. *Somewhat alſo muſt be done from God for the Church, and that is, we muſt imploy all the gifts and talents which God hath given us in the Churches ſervice, they are given us for that end, to profit the Church withall.* 1 Cor. 12. 7. *and therefore as good ſtewards of the manifold guifts and graces of God, we muſt diſpenſe them.* Moſt true; hath God given men wiſedome, ſtrength or wealth, why all theſe, and what ever elſe they have, that may in any thing be availeable, they are bound as they will anſwer it to God, at the dreadfull day of Judgement, to imploy at this preſent, in the ſervice of their *King* and *Country*; me thinkes every true *Engliſhman* ſhould bluſh to looke upon any thing which himſelfe hath, that his Soveraigne wanteth, or that may do him any ſervice : *ſhall I goe into my houſe, to eate and drinke, and lye with my wife* (ſaies gallant *Uriah*) *when the Arke of God, and my Lord Joab and the ſervants of my Lord are incamped in open fields?* So me thinke, ſhould every *Gentleman*, every *rich man* ſay, ſhall I go in *Skarlet* while my Soveraigne goes in *Sackcloth*? ſhall I be *richly* clad, while my Soveraigne is *meanely* attired? ſhall I have gold in my Cheſts while my good Soveraigne wants it to buy food, to put in to his Souldiers bellies? ſhall I lye ſoft and fare well, while my 2 Sam. 11. 11.

Soveraigne lodges hard and fares ill, yea is hunted up and downe the land, like a *Patridge upon the Mountaines*, and is robbed of his maintenance? shall my *Soveraigne* be in my *Saviours* condition, and complaine with him, *The foxes have holes, and the birds of the aire have nests, but the King of England hath not where to hide his head*, and shall I live like that *Dives* in the Gospell, and care for nothing? No, farre be such things from me, I had rather begg with my Prince, (my naturall Leige Lord,) if God so please: then raigne and domineere with his rebellious Enemies. Thus I say (me thinke) we should all even grutch our selves, to fare better then our King, or to enjoy any thing which he wanteth, or to have any thing in our possession which might be serviceable to farther that righteous cause, which His Majesty maintaineth.

But once againe to Master *Marshall*, who now drawes toward the end of his Sermon, which he concludes with an exhortation (so the margent calls it) to his Right Honourable and beloved Auditors: and wisheth that *they could heare the Lord himselfe speaking to them in the same language, as once he spake to Cyrus*, and truly I wish the same thing with him, for then I hope, they might have beene drawne from that bloudy and sinfull way, which ever since some of them have walked in. For God (I am sure) would not have spoken to them as Master *Marshall* hath done.

But in stead of exhorting them, he doth fall to commend them *you* (saies he) *who have heretofore lived at ease, injoying the delights of the sons of men, have now changed your pleasures for paines, your delights for dangers, your profits and gaines for expenses &c.* if they have (as he saies) beene Changelings in these things, I wish they had beene such in nothing else, or done no worse, but alas, they have changed our peace into warre, our happinesse into misery, they have turned the whole Kingdome upside downe, and of a flourishing Country have made it an *Aceldama* or *field of bloud*. But Master *Marshall* goes on, and tells them, *such fruit as yours are not brought forth by every plant; such plants as you grow not on every ground* (no God forbid they should, the world would soone be at an end then; nor had it stood till this day, if former ages had produced many such.) *But goe ye on*, (saies he) *ye noble and worthyes, forget what is behind*, (if the worme of Conscience will give them leave) *God and his People will never forget it* (I beleeve

leeve they will not, for there is too great cauſe it ſhould be remembred.) *Get the reſolution of* Ziſca *that Brave Bohemian Captaine, who not only was willing to fight while he lived, but bequeathed his skin when he died, to be made a drumme head for the ſervice of the warre*; (were we but in poſſeſſion of ſuch a Legaſy from them, there would not be ſuch need of Drummes for theſe warres and this fighting, (which we ſee this Miniſter ſtirred them up unto) would be ended. *Be good Shepheards ſtill* (ſaies he) *to reſcue and feed the flocke committed to you*, (they reſcue us from peace, and with bloud and blowes they feed us;) *Be ſo many Saviours upon mount Sion*, (O that they would, and leave off to be deſtroyers.) and *to quicken you the more, remember* (ſaies he) *how much of your golden time you have waſted, with* Domitian *in catching of flies*; (How happy had it beene for this Nation, had they ſtill followed that imployment;) *How much of your eſtates hath beene ſpent needleſly, in pictures, feaſtings, buildings, ſportings, if not worſe, in riot and diſorder; how much of your ſtrength hath beene beſtowed in the ſervice of the world, and the God of it, &c.* Thus he goes on, from the remembrance of their evills paſt, to ſtirre them up to commit greater: for however he may (in his preſent diſtemper,) thinke and call it *zeale* and *righteouſneſſe* in them to practice what in effect he exhorts them unto; yet he will ſee at the great and terrible day, that God will finde it to be *extreame madneſſe*, and *moſt tranſcendent wickedneſſe*.

He tells them further, that God hath choſen and accepted them, into the moſt Honourable ſervice that man is capable of, yea into that which he imployed his owne ſonne in. If this be true; then woe unto ſome of them for their unfaithfulneſſe, in not doing the worke for which they were choſen, as Chriſt taught them by his owne example. It cannot be denied, that Chriſt *brought peace* to the earth, and *wrought peace* on the earth; he reconciled enemies, made no diviſions among freinds, he was called the *Peacemaker*, but theſe have beene our *Peace-breakers*: therefore Maſter *Marſhall* is deceived, either they *were not choſen of God*, (as he ſaies) and ſent as Chriſt was, or elſe of all men, they *are the moſt unfaithfull.*

In the cloſe of all, Maſter *Marſhall* ſpeakes to the reſt of his Auditory, and tells them, *that they may be call'd to ſpend their bloud*

in the Churches cause, (meaning that which is since called the Parliament cause:) and he would have them all of that *Martyrs* minde, who said, *if every Haire of his head were a life, he would venture them all.* But it was in a way of suffering not of fighting, (which the *Martyr* meant) in a patient submitting to supreame Authority, (as he then did,) not in resisting the same; therefore that saying of the *Martyr* in this case, (as Master *Marshall* would have it understood) was most impertinent, and the Auditory might be deceived by it.

And thus have I now quite done with Master *Marshall's* Sermon; what hath beene good therein, I have consented unto, what hath beene dissentive to truth or Godlinesse, or liable to *misconstructions*, and *misapplications*, I have endeavoured to discover; that so the ignorant henceforth may not be so misled by it. I wish I had had the occasion to have done it sooner. And my wishes also are, that some Godly Ministers would, (for the reducing of simple soules,) but looke over those *Sermons* which are preached and printed by those of that faction, and note their errours: for the Scriptures of God are most extreamely perverted, abused, and misapplied by them; what ever particular Comminations and cursings are threatned therein against any particular Nation, they use to apply, as if they had bin spoken from Heaven *Nominatim*, against the Kings party: & what ever judgment they read of (in Gods word) against any particular King, for any particular or grand sinne; they will most unjustly, and most undutifully apply it against the *Lords Anointed* their owne *Soveraigne*, upon whom also they will cast the same iniquity: and yet all their unjust Calumnies, are not able in the least degree, to darken the *brightnesse* of his *Royall* mind, which (as it alwaies hath beene,) so still is watered (even towards them) with the mildest *dews* of mercy and moderation.

How often have they compared him to *Pharaoh*, to *Saul*, to *Ahab*, yea to *Manasses*; when as the world never saw, nor *England* ever had, a Soveraigne more meeke, more patient, more mercifull, more religious, more fully manifesting the spirit of Jesus Christ, and of the Gospell: indeed were he not so good, they would use him better, were he not so like the Sonne of God in his Conditions, he should not meet with so much of His entertainment in the world.

When

When this unnaturall warre, was but yet *in Embryone*, the Miniſters that looked to be great in that *new world* or Church (which was then in hatching,) were preparing the peoples hearts unto it, and one of my neighbour Preachers in *Eſſex*, comes up into the Pulpit with theſe words for his Text, *Eſay* 30. 33. *Tophet is ordained of old, yea for the King it is prepared.* and ſo handled the matter, that all his people, eaſily perceived, it was only his owne King, whom he thereby would have intended. Another he expounds after his faſhion thoſe words *Ezek.* 21. 25, 26, 27. *And thou prophane wicked Prince of Iſrael, whoſe day is come, when iniquity ſhall have an end, thus ſaith the Lord, remove the Diadem, and take off the Crowne, this ſhall not be the ſame, exalt him that is low, and abaſe him that is high, I will overturne, overturne, overturne it, and it ſhall be no more, untill he come whoſe right it is, and I will give it him.* Another he alleadgeth, (or maketh for his purpoſe) that in *Ezekiel*, where all the *feathered foules and beaſts, of the field*, are called to *eate the fleſh of the mighty, and to drinke the blood of Princes and Nobles.* And *Curſed be he that with holds his hand from blood* was an uſuall Text amongſt them: and ſo was that *Jer.* 46. 10. *This is the day of the Lord of Hoſts, a day of vengeance, that he may avenge him of his adverſaries, and the ſword ſhall devoure, and it ſhall be ſatiate, and made drunke with their blood.* And the very truth is, theſe very men have beene the cheifeſt exciters unto, and promoters of this moſt accurſed and unnaturall Rebellion, which worke or imployment of theirs, hath wrought a very *Metamorphoſis* in many of their owne natures and diſpoſitions; divers whom I have knowne to be (to my apprehenſion) of moſt milde and compaſſionate ſpirits, like *Lambs* and *Sheepe*, are now become moſt ſavage and bloudy, like *Beares* and *Tigers.* Ezek. 39. 17, 18.

This very Maſter *Marſhall* (how ever ſome are pleaſed to beſpot him for ſome former miſcarriages, yet I (who have knowne him well for 10 yeares ſpace) ſhall ever ſpeake the truth of him, and) I do aſſure the world, that before his ingagement in this rebellious and bloudy buſineſſe, as he was a man of moſt able naturall parts, a moſt laborious Preacher, ſucceſſefull in his endeavours, (God giving him the affections of moſt men with whom he was acquainted,) and conformable to the *orders and diſcipline of the*

Church according to his *oath of obedience*, ſo was he alſo a man of an unblameable life and carriage, of a cheerefull and affable diſpoſition, exceeding loving to his freinds, and communicative of any good unto them, very Charitable to thoſe whom he ſaw in miſery, though enemies unto him: in a word his acquaintance was ſo gratefull, and pleaſing, that many Miniſters, (among whom my ſelfe was one,) did account it one of our greateſt outward bleſſings that we dwelt neere unto him. But alas, how hath this Rebellion (like Witch-craft indeed,) conjured him out of himſelfe, and tranſform'd him into another man, both in his *converſing*, and in his *teaching*.

1, *For his converſing*; my ſelfe had a little experience of it, the laſt time I had diſcourſe with him, (at his owne houſe,) about the Subject matter, which I writt unto him of afterward, in my booke called *the Loyall Subjects Beleife*: when as (indeed) I found in him ſo great an alteration, from that wonted mildeneſſe, and ſweetneſſe, which I had formerly knowne in him, that I ſhould not have beleeved the ſame upon the bare report of another man, ſo tetricke, and waſpiſh, and froward, was he in his arguings, that unleſſe I would yeeld to his ſayings, and fancies without reaſon; he would diſpute no more.

2, *For his teaching*; others even of the common ſort of people have obſerved, that a little before I was driven out of *Eſſex*, his fortune was to preach at *Braintree* (a neighbour Towne to me,) upon a Lecture day: (where my ſelfe had lately before preacht obedience to the King, and thereby made divers of my factious Auditors run out of the Church:) But (I ſay Maſter *Marſhall* coming to repaire the breach, made there ſuch a Sermon to provoke unto the warre, and to *aſſiſt the Parliament* (as he called it) that ſome Godly Chriſtians, (for there be ſome ſuch even in *Eſſex* that love the King, and are reſolved to part with their lives, rather then to ſtart from that doctrine of obedience unto him, which heretofore they have learned from Maſter *Marſhall* and others:) ſome ſuch I ſay who had all their dayes highly Honoured Maſter *Marſhall*, hearing that Sermon of his, were moſt extremely aſtoniſhed at it, and came to me with ſadded hearts, and weeping eyes, for to bewaile him. *Never* (cryed they) *did we expect to heare this from* Maſter Marſhall, *ſo contrary to himſelfe, his former doctrine and way of Preaching.*

So

So that (alas,) we see what man is, if God leaves him for a season to himselfe, how unable to stand, or persist in wayes of good, *by grace we are saved*, by that we are preserved, our whole *sufficiency, subsistency*, and *persistency*, is of God, it was a good Caveat therefore of the Apostle, *be not high minded but feare*, and it was good advice of His too, to others, that *they should follow him, no further, than he followed Christ*; indeed no examples of good men, must we make our absolute rule for practice, *to the law to the testimony* (saies the Prophet) *when they speak not*, or walke not, according to that, *leave them*. There are too many (I know) that did depend upon Master *Marshalls* example, and are fallen with him, for his *Apostacy* is like the fall of a great *Oake*, which beares downe much of the underwood with it. I beseech God reduce him, for I thinke his recovery might pull backe as many people from this rebellious way, as any one mans example whatsoever. *The Lord open his Eyes and worke upon his Heart.*

But in the meane time, it is my duty, and so the duty of every faithfull Minister, to detect the wickednesse of that way, which he with others have *Apostatized* into, and truly I have often thought with my selfe that as these men have beene the Chiefe exciters *unto*, and promoters *of* this unnaturall Rebellion, so perhaps the Providence of God hath ordered, that the discovery of them, must be the meanes to appease the storme, we see fighting doth but increase the fire, happily 'tis writeing which may quench the flame: and therefore I wish with my soule, that every conscientious and faithfull Minister, (where ever he lives) would make it his sole worke to detect these men, for the recovery of the seduced out of their snares, and to vindicate Gods holy word from their abuses of it. (And the blessing of God rest upon the spirit, of the Author of that booke, *Against Resisting the Lawfull Magistrate under colour of Religion*, who hath in the same most learnedly, and religiously vindicated some other texts of Scripture from the *misinterpretation* and abuse of Master *Stephen Marshall* in particular.) Surely we all owe this duty to Christ, and to our King, we must shew our valour and courage in our place and callings, as well as others doe; we in our way as they in theirs, the feare of the prevailing Rebellion in any place, should no whit daunt

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us: for if our faith and zeale in the ſervice of our Saviour, (whoſe *Miniſters* we are,) and of our Soveraigne, (to whom we have ſworne *Allegiance*,) ſhould be awed with the power or malice of any riſing foe; we ſhould ſhew our ſelves moſt unworthy of Chriſts favour, or of the Kings protection: our daies are all numbred in Gods *Holy Booke*, and 'tis too great a degeneration, both from our *Religion*, from our *Miniſtry*, and from the *Nature* of true *Engliſhmen*, to thinke to purchaſe a ſpanne of time at ſo deare a rate, as for feare of any mortall creatures, in the expence of our Talents, *aut Deo, aut patriæ, aut patri patriæ deeſſe*, to be failing in our duties to God, to our King, or to our Country: We, We are they, that are intruſted with Gods Holy truths; we are they, that muſt anſwer it to the Iudge of Heaven and Earth, if by our ſilence we ſuffer his *Holy Goſpell* to be ſcandalized or abuſed. We have ſome advantages (me thinke) to incourage us, which our Predeceſſours the *Martyrs*, and *Witneſſe-bearers* of Chriſts truth ſcarce ever had.

1. Never was there ſo *cleare a truth*, ſo ancient, ſo generally acknowledged by all Chriſtians, in all ages, upon the ſtage of perſecution, as this is which we are called to maintaine: the *Doctrine of faith in God*, and of *Obedience unto Princes*; which alone indeed makes Chriſtians, and Chriſtian Religion, to differ from all other people and Religions in the world; if we let this Doctrine goe, then farewell the Doctrine of Jeſus Chriſt; and aſſuredly, to deprive the land of that, is the thing which the Devill aimes at by theſe men; whom he makes his inſtruments to reſtore *Popery* in this Kingdome; and to heale up thoſe deadly wounds, which the *Beaſt* hath formerly received by many of our *Reverend Biſhops*, and *grave Divines*.

2. Never had any of our Predeceſſours ſuch *Honourable Aſſociates* in perſecution as we have: our *King* and *Soveraigne*, the moſt illuſtrious *defender* of Chriſts faith, the moſt *Noble* and *Holy Chriſtian* upon the earth, is under the ſame burden of perſecution with us; for our bloudy *Domitians* ſcorne to ſpend their time onely in hunting *ſmall flyes*, it is the *Royall Eagle* whom they ſpight moſt, as being He, who hath moſt of God upon Him: We are but like the *Diſciples* of our Saviour, that ſuffer for our relation and love to him; O let us not be like the Diſciples in one thing, to

forſake

forſake our Lord, to fly from him: Since he began to be in his deſolate Condition, me thinke I have often (in my ſoule) heard him ſpeaking to us thoſe words of Chriſt to his Apoſtles: *What will you alſo forſake me?* Joh. 7. 67.

Well, we have each of us but one life to looſe, and we cannot part with it in a more Honourable cauſe; wherein we may gaine more glory to God, and credit to our ſelves. Indeed we muſt reſolve upon this, and looke for it; to be *murdered* and *martyred* by theſe ſanguinarious and *bloudy men*, (if they can catch us,) as our Saviour was by the Phariſees and Saducees of his time, if we do but (as he did) ſtirre againſt them, in detecting their wickedneſſe and Hypocriſy; and the more Holy we be in our lives, and the more *faithfull* to Chriſt our Maſter, and to the King our Soveraigne; the more extreamely ſtrong will their hatred burne againſt us, and the more *cruelly* will they torture and uſe us: becauſe by our knowne Honeſty and ſincerity, we doe more detriment to their ungodly way in the eyes of people, then others doe. But we muſt remember, that we are *appointed to ſuffer*, as well as to preach; and to us *is given in the behalfe of Chriſt, ſtrength to ſuffer, as well as to believe*; and when Saint *Paul* was called to be a preacher, he was called to be a ſufferer; *I will ſhew him what great things he muſt ſuffer for my ſake*: And if God by our ſufferings, ſhall pleaſe to reduce the ſeduced from the pathes of errour, we may rejoyce therein: if by any meanes we may be inſtruments to recover ſoules to Chriſt, it ſhall be to our eternall gaine and glory, at the day of reckoning; *We are not our owne, we are bought with a price*; Chriſt bought us of his Fathers Iuſtice, (out of the Devills hands,) with the price of his bloud, and to the end, that we by our bloud (if occaſion be,) might be meanes to redeeme others, out *of the hands of his ſtrong ones*. *Sanguis Martyrum*, was *ſemen Eccleſiæ* of old, and muſt be ſo againe. Let theſe be our thoughts, and (by Gods grace,) we ſhall not feare what men can doe unto us. 1 Theſ. 3. 3. Phil. 1. 29. Act. 9. 16.

"And now *O thou God of Glory*: for the Honour of thy great "and Reverend Name: (which thou haſt beene wont, above all "things to regard) ſtand by us, and helpe us againſt theſe men, "who have defiled thy Temples, pulled downe thy Sanctuaries, "perſecuted thy Prophets, ſcandalized thy Goſpell, perverted "thy

" thy Scriptures, and ſlandered the footſteps of thine Annoynted,
" endeavouring to caſt Him downe from thatexcellency whereun-
" to thou haſt exalted Him; and yet do colour all theſe their un-
" godly practices, with pretences of Religion, entitleing thine
" owne Holy ſelfe unto all their villanies. O our God for thine
" owne Honours ſake, looke downe upon them, as thou didſt once
" upon thoſe builders of *Babel*, and let not their miſcheivous ima-
" ginations any longer proſper, but let the wickedneſſe of theſe
" wicked ones come to an end. *Great God, and mighty Gover-*
" *nour of the world*, thy ſervants do beleeve thy Majeſty to be moſt
" deepely intereſſed in this cauſe of thine Annoynted, thy wiſe-
" dome did thinke him to be the fitteſt of all men to be Ruler over
" us, O maintaine thou the act of thine owne wiſedome. Thy
" ſpirit hath highly inriched his Royall breaſt with all Goſpellike
" conditions: O glorifie in the eyes of men the worke of thine
" owne ſpirit. Thine Arme hath protected him from many dan-
" gers, and thy ſole power with ſmall helpe, hath atcheived for
" him great Victories. O thou that didſt never leave any thing
" unperfect, which thou didſt begin to take in hand, perfect thine
" owne worke for him, reſettle him in the Throne of his King-
" dom, that thy ſervants may ſee it to thy glory. O let not (*good*
" *Lord*) thoſe Heaven-provoking ſinns, which are committed
" amongſt us, obſtruct or hinder thine aſſiſtance of him. O Remem-
" ber, Remember, the greater and more notorious our evills have
" beene, the more evidently will it appeare to be the worke of
" God, when thou ſhalt bring it to paſſe. Thy word doth informe
" us, that it is not for any thing in thy people, that thou doſt ma-
" niſeſt thy ſelfe at any time in their behalfe, but onely for thine
" owne great Name, O therefore for the ſake of that, heare us, con-
" ſider us and helpe us. Thou art the *Saviour of thy People*, O for
" that Titles ſake leave us not; for thine owne goodneſſe ſake, be-
" cauſe thou haſt beene gracious to us already, be thou thy wont-
" ed ſelfe, ſtill the ſame. Thou art the *Judge of all the world*, and
" thine eyes are in all places, O for thy Juſtice ſake, when thy ſer-
" vant the King, or any of his faithfull Nobles, and Subjects, (in-
" vocateing thine helpe in ſecret,) ſhall ſpread before thee, (as *He-*
" *zekiah* did,) the blaſphemous expreſſions, reproachfull ſcan-
" dalls,

"dalls, or *unreaſonable demands*, and *propoſitions* which are ſent "unto them, or publiſhed againſt them, and againſt thy Church, "(by the enemies of our peace,) then looke thou from Heaven "thy dwelling place, and deale with their bold Adverſaries, ac- "cording to thine owne wiſedome. Thou haſt promiſed us, that "if we will call upon thee, in the time of trouble, *thou wilt heare* "*us*, and ſo heare us, that thou wilt give us further occaſion to "*glorifie* and praiſe thee, O for that *word and promiſe ſake*, wherein "thou haſt cauſed us to put our truſt, have reſpect unto us in our "Condition, and let the light of thy Countenance be towards us, "yea for Jeſus Chriſt his ſake who hath taken upon him, to medi- "ate with thy Juſtice, for the pardon of our ſinns, *once againe*, "*once againe* (*deare Lord*) let this poore Engliſh Nation, taſt of "her loſt happineſſe, and be comforted with the bleſſings "of Peace and order; which moſt fooliſhly ſhee hath put away "from her ſelfe. And let thine Annoynted have double joy, for "that meaſure of ſorrow he hath endured; that we his Subjects "may againe under his protection, *ſerve thee the living God*, & have "no more leading into Captivity, no more of this lamentable "*complaining in our ſtreets*. Amen. Amen. Good Lord. Amen.

Laus & Gloria, Deo & Chriſto,
Jeſu ac adjutori meo.
AMEN.

FINIS.

PATTISON MUSEUM

Newes from

SMITH

THE

OXFORD JAYLOR.

WITH THE

Arraignment of *Mercurius Aulicus*, who is sentenced to ſtand in the Pillory three Market dayes, for his notorious Libelling againſt State and Kingdome.

London, Printed for *F. B.* 1644.

Newes from SMITH the OXFORD Taylor.

GENTLEMAN:

CAptaine *Smith* what newes is this that's ſtiring now in Court?

Smith. Newes ſaid you, I heare of none to day.

Gent. I heard an inkling the laſt night, which makes me bold to inquire of you, if there were any that's certaine, you would heare it, I hope you are not offended.

Smith. Sir you are miſtaken in me, I am not ſo ſoone offended unleſſe it be with thoſe *Round-heads* I have in cuſtody, when they never leave bawling at me for bread and water, or to have a peeping hole, whereby to have the benefit of our *Oxford* aire yet Heaven knowes I have been ſo much uſed to it, as I have ſtopped my eares with a little hard heartedneſſe and let them call til their Soules fly to another World: I thinke I do them a better deed then to releeve them with ſome ſmall pittance to keep them alive til they have gained their own Liberty. But by this meanes I have gained a diviliſh many of curſes both of the Fatherleſſe and Widdowes. And now I talke of women it brings into my mind ſome newes I heard laſt night, which is the worſt that ever came to *Oxford*, (unleſſe the humbasting news which came from *Yorke*, where we were beaten black and blew) but I will not tell it you unleſſe you will ſweare damnably you will not report it againe, as from me for tis keept mighty ſecret as yet. it is concerning *Mercurius Aulicus* that renowned *Oxonian* (though a blaſphemous and lying Pamphleteer) certainly you know him, tis he that writ of the Victories, that were obtained againſt the *Round-Heads* at *Edghill*, *Lands-downe*, and *Taghill*, *Arundell-Caſtle*, *Charington-downe* and *Yorke*, I will whiſper this in his behalfe

That at neither of these places we did not loſe above one hundred men for their one man. Wherefore I conceive they were very remarkable victories, & he choſe the moſt remarkable day in all the weeke for the ſtudying of his newes (by reaſon he could not ſo aptly ſtudie untruths of no other day then that whereon he ſhould be doing God better ſervice) But alas, poore *Aulicus* is utterly ruinated, although he had a very ſignificant title of the winged God and Court Meſſenger, for diſperſing lyes with ſuch winged ſpeed through the kingdome; yet for his ambition, in aſpiring above his reach, he is now with *Icarus* falne, ſilenc't by *Britanicus*, his body ſeized, and eſtate and Librarie ſequeſtred, to be diſpoſed for charitable uſes, to the two forrein Princes, *Rupert* and *Maurice*, towards the maintenance of our blood-thirſtie p'undering Religion, to the new Lord *Iermyn*, the Lo: *Cottington* and the Lo: *Digby*, and our valiant *welch* and ſore oppreſſed *Corniſh* ſouldiers, to the end they may ſtoutly withſtand his Maieſties faithfull ſubiects who ſtand for his Parliament ſitting at *Weſtminſter*, & not endure that our curſed Hierarchie be brought to predeſtinated and deſerved ſhame and ignominie. Prince *Ruperts* ſhare in this benevolence, ſhall be payd to his Doctor for the Antidote he gave him to purge his luxurious body, and comfort his drooping ſpirit on the day of *York* battell; and two of the pamphlets (for him and his brother *Maurice*) which *Aulicus* writ in praiſe of their victories, to carry with them to *Venus* ſhrine in *Venice*, to ſhew their Ladies of pleaſure when they are baniſhed this Kingdome: The very abſtracted quinteſſence of all his *Mercuries*, to that politique Head & *Hiſpanielized* Lord *Don Diego Cottington*, whoſe caſt-downe looks tell us there is ſome fine *Spaniſh* trick hatching, to which the whore of *Babylon* ſhall be Mother. For the new-made Lord *Iermyn*, here is no game

for

for ſuch Cock-Sparrowes in *England*, he ſhall have ſhare in the two Crownes on the Frontiſpiece of *Aulicus* his *Paſquill*, to beare his charges till he comes to his old Lodging in the *Queenes Armes* at *Paris*. To the Lo: *Digbi* (a bird of the ſame feather) all the ſeditious ſcandalous matter that ever *Aulicus* head-piece hammer'd in the Anvill of his owne Coxcombe; that he, being a great Souldier, may act what the others little Head hath invented: To the valiant *welch*, and oppreſſed *Corniſh* ſouldiers, all the annuall profits which can be made of his eſtate and Librarie, ſhall be equally ſhared among them, to the end they may have ſome ſatisfaction, for that *Aulicus* hath not (according to his wonted courſe) in his ſpurious Libels made their names infamous (famous I would have ſaid) for the glorious and moſt renowned Victorie lately obtained againſt Colonel *Browne* at *Abbington*: For which negligence, the *Corniſh* women have Articled againſt him, and reckoned up all his old Scores, arraigning him publiquely at their Tribunall at *Brazen-Noſe*, *alias* Brazen-face Hall in *Oxford*. And truly, I cannot much blame the poore women for ſo doing, they having beene much abuſed in this buſineſſe. For firſt, their Husbands are drawne from them by faire pretences and ſugred words, that they ſhall goe no further then their owne Countrey, and yet have beene drilled to all the places before mentioned: and as for thoſe great Victories they have gained neere their owne Countrey, eſpecially that which our demy-God *Greenvile* obtained the other day againſt *Plymouth*, and yet never a day of Triumph for it, nor ever ſet forth by *Aulicus*, to their never-dying honour, and the comfort of their Wives and Children: wherefore they will no longer be thus fool'd (as they have beene) but make *Aulicus* exemplarie by

bringing him to ſuch condigne puniſhment, as by the definitive ſentence and verdict of thirteen Women ſhall be thought fit, ſeven of which ſhall be *Corniſh* women, and the other ſix ſhall come from over the Mountaines in *Wales*, whoſe 13. husbands were reported by *Aulicus* (in his lying pamphlets) to be dead and alive 26 times during the ſiege of *Gloſter*, where we gained another world for almoſt 2000. of our men we brought thither, and many witneſſes are now come againſt him from ſeverall parts of this Kingdome, namly from *Cornwall*, *Somerſet*, and *Oxford*-ſhire. For that in *Cornwall* (tis true) we had an extraordinary Victory where we got Ordnance and ſome Ammunition, (*but it was by treachery*) which made *Aulicus* lie lowdly, for that he ſet forth it was gained with the loſſe of not above 100. men. Now here comes 200. women into the Court againſt him that loſt their Husbands in that fight, and demanded accompt of the overplus according to their reckoning.

Author. (But Courtious Reader) what great miſſe will there be of all the Widdowes and Batchelers that were loſt in the fight, (for doubtleſſe they were not all married men) for procreation of male Children, *to ſearue the King in this vnciuill Ciuill warre againſt his beſt Subjects.*

Smith. in *Somerſet*-ſheir and *Mendiffe* we had agreat victory there in compelling Colonell *Cary* to march out of *Wels*, we did but retreat to fall as we could run, Sir *William Waller* perſuing us nine mile in the reare, yet then *Aulicus* in his paſquill ſet forth that we had not loſt above 10. men, and now there is come above 60. Maides that loſt their beſt beloveds in that fight, and demanded accompt of their overplus as before mentioned.

In *Oxford-ſhire* we gained another great victory againſt

againſt Sir *William Waller* with the loſſe of not above ſix or ſeven men, and two horſes, as *Aulicus* ſet forth in his lying pamphlet at moſt, and hear's 12 of his own kindred and 20 others, who hearing of his arraignment having loſt in that fight their kindred and ſervants are all come to demand an accompt for the remainer being all generally reſolued to witneſſe againſt him, and make examplary for his notorious abuſing of all their Sex, which have cauſed them thus to proceed in iudgement againſt him.

1 For that his lying Libels ſtuft with nothing but deceitfull glozings, have tended to nought elſe, but to animate and encourage their Husbands, and Friends to perſiſt in this unnaturall war; They have therefore ſentenced him as followeth.

1 To ſtand in the Pillory three Market dayes in *Oxford*.

2 To have a Writing over his head in great Characters, in theſe words, *Woe be unto you Oxonian Libellers* take warning by this Preſident here before you, who hath ſo long walked in Egyptian darkeneſſe, til at laſt hee is brought here to looſe his ears in this Wood of ſhame and reproach.

3 That hee ſhall beg forgiveneſſe (with all humility) for his ſo great and hainous offences againſt *Mercurius Britanicus*, & all others that have proſecuted againſt him.

4 That hee ſhall be utterly diſabled from writing in darkeneſſe, and publiſhing in the light any more Libellous books for one yeere, during which terme he is to be in cuſtody of thoſe thirteen Women, who are to inflict ſuch corporall puniſhment on him, as they in their womenly diſcretion ſhall thinke fit.

5 That before two moneths expiration he be cut of the ſimples, and his brains be taken out, waſht in white wine, and put in againe.

6

6 That for every morning during the said time he have one messe of stewd broath made of the interlinings of fower Court Parazites, and the brains of 26. *Oxford* VVidgins boyled in the water of forgetfulnesse.

7 That hee may never hereafter have so much as one graine of wit left him in his empty Hogshead (his brains being taken out and washt, as before is ordered) to scandalize those, whom, if he had any grace he is bound to honour.

Smith. Alas poore *Aulicus*, that ever any one man should so misdemean himselfe, as to come under the heavie censure of so many women; were it my case I would chuse rather to be hanged out of the way, then this bee tormented at the discretion of women, they will plague him shrewdly.

Author. Reader it had been better for him to have followed his old trade to blow the Organ bellows of Christ College) then thus aspyring to be a Court Pleaser, with pharisaicall stratagems, pleasing the itching ears of those who were intrusted with great honors in the Court and field, so to come to great preferment; in stead of which he is come to publick shame and infamy, his study was to publish very dangerous, and pestilent doctrine; and to no other end, then to augment the misunderstanding between the King and his Parliament: when as it is the duty of every faithfull subject to labour to bring them rightly to understand each other, that so there might be an end of this unhappy divisions. Let *Aulicus* know that is not the last censure he must undergoe (perhaps not in this life) but I am sure there is a day wil come wherein he must render a strict account for every life that hath been lost. By reason of that encouragement he has given in his seditious Libels for the furtheranse of this unnatural war: there is no way for him to escape further censure, but by disclaiming all his former evil acts, & making publike recantation answerable to the hainousnes of his several, & unparaleld offences, wherein he hath notoriously abused both King & State, Prince & people, no good men have scaped the lashes of his scurrilous pen, especially for that insolent and audacious expression of his, which I feare ere long will procure him a shamefull, and sudden dispatch of a long errand to another world: Namely, that both the hanourable Houses of Parliament were but a pretended Parliament: but now I hope by that time his 3 monneths dieting be expired, & his body brought down by his aforesaid physick, He will be glad to acknowledge them, what indeed they are, the true, lawfull, and absolute Parliament of this Kingdom: and it is my hearty prayers, that who ever are found guilty of such unheard of insolency, to spurn at the authority & power of this supream and Highest Court, as He hath done, may have the same reward at last, which by the known Laws of this Land is appointed for such capitall offenders: who prefer their base and mercenary ends before the welfare of three Kingdoms.

FINIS.